the LUTHERAN

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Children are cared for while parents worship

37, No. 29

APRIL 20, 1955

CENTS

Wishing Won't Make It So

SOMEONE HAD TOLD little Jimmy about the "magic" of a wishbone. The next time we had chicken for Sunday dinner he passed up his usual drumstick for white meat with the precious v-shaped bone. Throughout the afternoon and evening he waited with impatience for the bone to dry so it would be brittle enough to snap.

Just before bedtime he held one end of the bone, excitedly urging his sister who held the other end to hurry and make up her mind what her wish was to be. His had been thought out days before.

THERE WAS A TUG, then a snap, and Jimmy was capering wildly about the room. His eyes shone with delight and he burst out, "I got my wish! I got my wish! I wished God would make good boy."

"That's a wonderful wish, Jim said. "I hope you'll try hard to m come true."

THE LIGHT IN HIS EYES and th on his face disappeared so sudd made my heart ache a little.

"You mean *I* have to make it true?" he faltered. He blinked ba tears and tried to keep his lip trembling.

As I held him close I asked why we humans so often use prayi it were a wishbone instead of help make ourselves what we know God us to be. —VIOLA L. S

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OVER PICTURE. Church nurseries cared for small children while parents participated in angelism conference at Milwaukee, Wisconsin, early this year. Photo by Clarence Hansen.

THE CHURCH IN THE NEWS

Churchmen give advice to president

President Dwight Eisenhower had some advisers who want him to launch atomic war against the China mainland if Chinese Reds attack in the Formosa Strait. This month prominent American church leaders lined up against the war policy. "We look to you to resist the pressure of those who appear to advocate policies that could lead to a third world war," officers of the National Council of Churches wired the president.

The quarrel with Red China should be settled by talk, not by fighting, the NCC leaders said. "We believe negotiation is the most practicable means of seeking solutions consistent with principles," they stated. "We reject the view that negotiation is appeasement."

Talks with Communists often turn out to be "a cover for deceit," the NCC leaders acknowledged. "Yet this very fact can, by skillful diplomacy, be converted into a means of enlightening world opinion concerning the pitfalls on the way to peace."

They stated frankly that "we are not competent to suggest what the most effective procedures for negotiation may be under the circumstances currently prevailing." But war is the only substitute for negotiation, they said, and it "creates vastly greater problems than it can ever solve."

The telegram to the White House was signed by the Council's president, Dr. Eugene Carson Blake, and by Drs. Ernest A. Gross and Walter W. Van Kirk of the Council's department of international affairs.

Protestants condemn "war party"

Fourteen Protestant executives, editors, and professors who said they w speaking only for themselves "as dividuals," condemned "high policy visers" who want President Eisenho to launch an atomic war.

"We are shocked, Mr. President," t wrote, "that these advisers urge yo who have stood always for peace– consent to an all-out war and the use atomic bombs. Such an irrespons policy would expose the United St government and the American pe before the world as wanton aggresso

There are millions of "upright Am cans whose Christian conscience wo never tolerate such action," they wr "Mr. President, we implore you to s this drift toward atomic war . . . In y past we negotiated the Berlin blocka the thorny question of Trieste, the rean war, and the jungle war in In china. Shall we now plunge mank into the abyss for the tiny islands Quemoy and Matsu? These islands a part of the China mainland, and should evacuate them."

Signers included several Episcopal Methodist bishops, President John M kay of Princeton Seminary, Clare Pickett of the Friends Service Com tee, and editors of Baptist, Episco Methodist, and Universalist chu papers.

Letts writes to ULC pastors

"There seems to be a strong 'Ch War Party' operating in the United St government, both in Congress and in military," the Rev. Harold C. L warned in a letter mailed to United theran pastors April 5. Mr. Letts is retary for social action of the ULC Bo of Social Missions. The "war party,"

d, "seeks to force on the Eisenhower ministration a decision" to defend the emoy and Matsu islands "at all costs." Mr. Letts suggested to pastors that y encourage church members to send legrams and letters, even postcards," pressing their opinions on the Formosa ait question to government officials. s citizens of the United States and nada," he wrote, "members of the ited Lutheran Church have both the ht and responsibility to make their ws known to their law makers and ecutive leaders."

"Atomic warfare is threatening," said . Letts. "Is the risk of such war jus- ed in trying to hold Quemoy and atsu?" he asked. "Continued support the Nationalist occupation of these shore islands by the United States will pardize its relations with its allies and moral position in the United Nations, d at the same time involve us in the k of widespread war. Yet the pressure such involvement comes from the supporters of Chiang Kai-shek who seem to feel that only through war can he ever regain power in China.

"That is probably accurate," Mr. Letts wrote, "but it hardly justifies even a limited war. The judgment of our allies in the United Nations ought to be heeded on this issue."

The U.S. is committed to the defense of Formosa, Mr. Letts acknowledged, and perhaps should seek to place the island under United Nations trusteeship until its people can freely choose their own government. But Quemoy and Matsu, said Mr. Letts, "have always been considered a part of continental China . . . It seems natural that Communist China should attempt to capture these islands which are being used as bases for harassing raids upon her coastline."

PRAYER ROOM IN U.S. CAPITOL
editation room for Congressmen was ened this month. Bible is on the altar

Minneapolis chosen for LWF assembly

The best place for the third assembly of the Lutheran World Federation is Minneapolis, the National Lutheran Council's executive committee decided this month. Philadelphia—1,200 miles nearer Europe, but likely to be 10 or 12 degrees warmer than Minneapolis in mid-August—was turned down in favor of the midwestern city.

The assembly is scheduled Aug. 16-25, 1957. Most of it will be restricted to a small number—275 delegates, 225 official visitors—but several special events will be open to the public. It will be the first world Lutheran meeting held in America.

More clothes wanted

American housewives should get ready this week to pack up the family's discarded clothing for shipment overseas, Bernard A. Confer reminded them. "We are still meeting only a fraction of the need," he said.

"Your church relief workers see the distress in Europe and Asia," said Mr.

Confer, executive secretary of Lutheran World Relief. "Our fellow-Lutherans are streaming into Berlin from behind the Iron Curtain. Arab refugees in the Holy Land still need our help. Conditions in Korea are improving, but more than a million refugees need clothing. We want to increase our aid to the most needy among the several million Chinese refugees in Formosa and Hong Kong."

The 1954 clothing collection dipped 8 per cent below the 1953 total, Mr. Confer reported.

Tax deduction

U.S. taxpayers who list deductions in their federal income tax returns may include the market value of used clothing contributed to Lutheran World Relief. Even by adding up every penny of charitable contributions, the American total of gift deduction on income tax returns is not impressive.

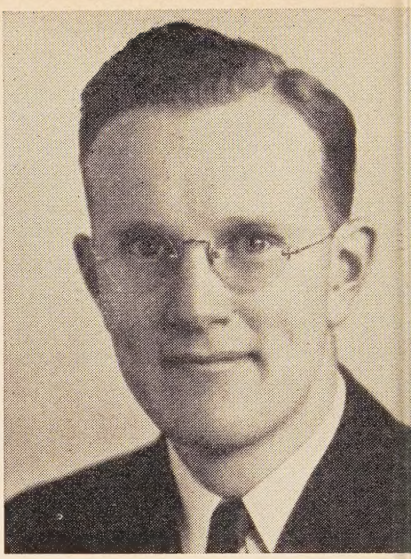
Average gift to churches, Red Cross, and all charities, *Newsweek* magazine reported, is $287 for a family with income between $7,000 and $8,000. The *Newsweek* figures were compiled by the U.S. Internal Revenue Service. Families with $9,000 to $10,000 income, it was reported, average $377 in contributions. In the $14,000 to $15,000 income bracket, families give $539.

Gifts, including church offerings, are less than 4 per cent of income in all brackets, according to the *Newsweek* information.

No Bibles in California schools

Three years in a row the California legislature rejected a plea to permit Bible reading in public schools. The bill was killed this year in the Senate Education Committee after a strenuous 90-minute debate.

Protestant church leaders were practically unanimous in supporting the bill.



DR. ROBERT W. STACKEL
"Impassioned witness to Christ Jesu

Roman Catholics were silent. A J
Rabbi Irving Hausman of Sacrame
said, "Let's keep the Bible out of
schools, and keep it in the hon
churches, Sunday schools, synagog
and other religious institutions. B
reading in the schools will cause dis
tion and breed tension."

Assemblyman John Collier prote
that "this proposal in one form or
other has been up here long enou
He said the question should be settle
being referred to voters of the stat
the form of a constitutional amendm
An opinion by the state's Attorney G
eral Edmund G. Brown, promised s
is expected to assert that the Bible-r
ing proposal is unconstitutional.

Leader named for ULC evangelism

The 42-year-old pastor of First
theran Church, Pittsburgh, the Rev. R
ert W. Stackel, was chosen this m
to direct a special two-year program
evangelism in the United Luth
Church. "Only as a team under God

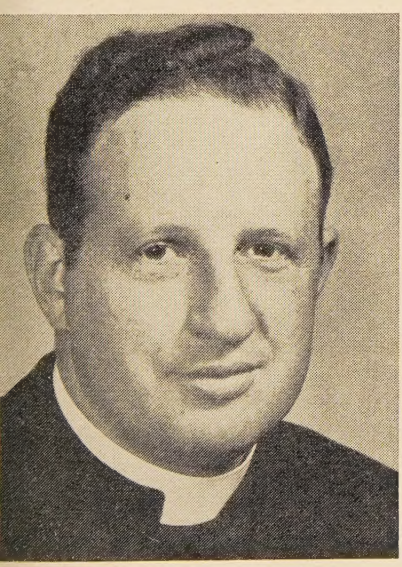
magnify the Lord through this pro-
n," he responded. "When it is done,
it be the strong beginning of a quar-
century of an impassioned witness to
ist Jesus in America by a rededicated
ted Lutheran Church."

)r. Stackel begins the new work Aug.
Also to be chosen are eight area lead-
who will give full-time to the pro-
n. The program will be in the plan-
stage until Nov. 1. After that, until
ormation day in 1957, it will have top
rity as the most urgent undertaking
he 4,300 ULC congregations.

)r. Stackel has been pastor of First
rch, Pittsburgh, since 1947. He has
1 17 years in parish ministry.

vn chosen for worship department

ince the Toronto convention last Oc-
r, United Lutheran Church officers
been looking for a man to head the
artment of Worship which that con-
ion authorized. The department is
ave oversight in "all matters pertain-
to the formal worship of the church,



DR. EDGAR S. BROWN, JR.
Liturgical supervisor

including liturgical forms and hymnals which will bear the imprint of the church or any of its boards, agencies, or auxiliaries."

Last week the church officers reported to the ULC Executive Board that the man had been found: Dr. Edgar S. Brown of Grace Church, Pottstown, Pa.

Dr. Brown, 32 years old, was graduated from the Philadelphia Seminary in 1945. He was a U.S. navy chaplain three years, and has been pastor of Grace Church, Pottstown, since 1948. He has a Th.D. degree from the Philadelphia Divinity School.

Church House not big enough

At United Lutheran headquarters on Madison avenue, New York City, there was no longer room enough for the church's official family. Since the purchase of the J. P. Morgan residence as the church headquarters in 1943, the Board of Foreign Missions had moved there from its Baltimore location. The Stewardship Department had developed into an extensive, multi-phase organization. The Department of Architecture, Department of Press, Radio, and Television, and Department of Worship have been created.

Need for expanded space for the Board of Social Missions during the two-year evangelism program brought the housing problem to an acute stage this spring. Temporary solution agreed upon this month is to lease space in the Midston House, a block from the Church House, as headquarters for the Board of Social Missions and the PRT and Worship departments. These agencies will have the same mailing address and telephone connections as the Church House.

Long-range solution of the housing problem will probably be to construct an additional office building on the Church House property.

Pastors describe themselves

To 1,500 American clergymen went an 11-page questionnaire requesting detailed information about their work. Replies came back from two-thirds, Dr. Samuel W. Blizzard reported. He is a Pennsylvania State University sociologist, on a two-year assignment—financed by the Russell Sage Foundation—to study the functions and problems of the "typical American minister."

Pastors usually write their sermons on Saturdays, they said, because they don't get time earlier in the week. Preaching has lost its place as the ministers' chief task. "The roles of pastor, counselor, educator, organizer, administrator, and promoter" now take up most of their time, said Dr. Blizzard.

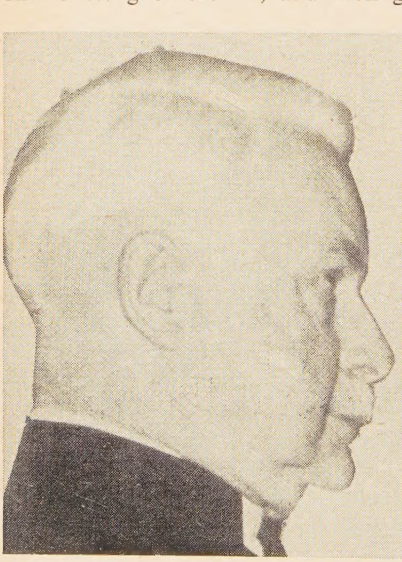
The average pastor is from 40 to 45, has two children, a car, and a rather slim bank account, the Blizzard research indicated. He has breakfast at 8 A.M., answers his letters, phone calls, and does some reading before 11, and then goes out to make visits or attend meetin He belongs to a local service club, su as Rotary, Kiwanis, and to a minister association, and is active in commun affairs. His reading is limited to t Bible, church magazines, newspaper, few theological and sermon books.

Ninety-six per cent of the ministe are married and say their wives are th chief consolation. But they don't much time for home life.

More Catholic hospitals

In 40 years the number of Rom Catholic hospitals and clinics in t United States and Canada has triple the Catholic Hospital Association ported this month. There are now 1,5 Forty have been established since 19

Last year 8,093,669 patients w treated in the Roman Catholic insti tions. Thirty per cent of all nurses gra uated in the United States in 1954 w trained in Roman Catholic schools nursing. There were 8,812 gradua



OLD BISHOP . . . NEW BISHOP

Bishop Hans Meiser of the Lutheran Church of Bavaria, who retires May 1, will succeeded by Dr. Hermann Deitzfelbinger who was elected at a synod meeting Mar.

NEW LEADER IN JAPAN
e Rev. Kiyoshi Hirai, Japanese Luther-educated in U.S., is to be secretary Japan's National Christian Council

n 334 schools.

he Supreme Court of New Hamp-e ruled this month that schools of sing operated by Roman Catholic hos-ls are eligible for state funds as long here is no "religious or other unrea-able discrimination in the enrollment student nurses." The ruling had been uested by the legislature which planned provide state assistance to private hos-ls having schools of nursing.

re Peale criticism

The nation is full of confused persons feel that there is something wrong, ething deeply unsatisfying, about the s they are living," wrote *Christian tury* Editor Paul Hutchinson in the il 11 *Life* magazine. These people e not yet badly enough disturbed (or lthy enough) to be ready for a psy-analyst, but they are frustrated, de-ssed."

These people want somebody to renew their confidence and optimism, assure them they can overcome their difficulties. "High priest" of this "cult of reassurance," said Dr. Hutchinson, is Dr. Norman Vincent Peale. He has "simplified his approach to a point where almost every human problem is treated as soluble by resort to a simple technique of action that can be learned in five minutes and practiced at will," Dr. Hutchinson reports.

The danger in "the cult of reassurance," says Dr. Hutchinson, is that "religion is always headed for a fall when an attempt is made to make it a too-simple, too-magical solution for all man's problems. The deeper the dislocation, the more tragic the condition, the less likely is any pat formula to cure it . . .

"The church is never more surely preparing the way for its own future discomfiture than when it succumbs to the temptation to attract a following by evading the dark facts of human failure and frustration and the ruthlessness of society."

Hope, says Dr. Hutchinson, "will not survive long if it refuses to take account of the defeats, the heartbreak, and the inevitable limitations of life."

Augustana reaches crossroad

The merger proposal, made to the Augustana Lutheran Church by the United Lutheran Church this month, will bring Augustana to "a crossroad marked 'destiny' next June," said Dr. E. E. Ryden in the April 13 *Lutheran Companion.*

There will be two union proposals confronting Augustana, Dr. Ryden stated. There is "widespread demand" that the church re-enter negotiations with the four churches now planning a merger. Augustana withdrew from these negotiations two years ago. Besides reconsidering the four-church proposal, the ULC

invitation will be debated.

"Besides being confronted by two union proposals," said Dr. Ryden, Augustana has, "of course, a third alternative—that of remaining an independent and completely autonomous body.

"However, there is a growing feeling in Augustana circles that there are many reasons why our church should not remain completely aloof while other Lutheran bodies are drawing closer together."

Dr. Ryden pointed out that it will become increasingly difficult for a smaller church to carry on institutional and other activities in areas where it strives to emulate the achievements of stronger groups.

More than that, he added, "it is hardly consistent with the spirit of the Augustana Lutheran Church, which is too completely committed to Lutheran unity to drift aimlessly into isolationism."

Negotiations toward a possible five-way merger had their beginning in 1948 when the United Evangelical Lutheran Church invited the four other member bodies of the American Lutheran Conference to participate in discussions looking toward organic union.

The invitation was accepted by the Evangelical Lutheran Church and the American Lutheran Church, which then began negotiations with the UELC. In 1951, Augustana and the Lutheran Free Church accepted renewed invitations to participate.

Late in 1952, however, Augustana withdrew on the grounds that it could not continue discussions not open to all Lutheran bodies and which did not include consideration of future ecumenical relations.

Since Augustana's withdrawal, the other four bodies that were members of the American Lutheran Conference have gone ahead with their merger plans. Th are now in the final stages of negotiati toward the establishment of a church

BIG CONVENTION COMING

Augustana's president, Dr. Oscar A. B son, will conduct historic session in J

is hoped may become a reality before close of the present decade.

With more than 1,800,000 memb the new church would be comparable size to the ULC and to the Luthe Church—Missouri Synod, which more than 2,000,000 members.

And so forth

Wednesday is still the favorite day church meetings, a survey in Ce Rapids and Marion, Iowa, showed. fourth of the congregational meetings "family nights" are on Wednesdays. Sr group meetings are most often on M days, and women's meetings on Th days.

ASHINGTON

OBERT VAN DEUSEN

CHURCHGOING AND GOLF

ENATOR MATTHEW NEELY of West inia heaved a boomerang when he cized President Eisenhower's regular ch attendance, and the publicity n it, as being politically motivated. ests poured in from people of both es.

etcher Knebel, in his racy column omac Fever," quipped: "Neely threw a terrific Sunday punch, it was sday before he realized what he'd hit elf with . . . Expected note from nse Secretary Charlie Wilson to Sen- Neely: 'Application for foot-in- th club rejected. Members must ys keep one foot in reserve for future "

eople instinctively resented the sen- s dragging religion into the arena of ical controversy. They felt that a dent's religious beliefs and practices ld be immune to partisan barbs, and in questioning the sincerity of Eisen- er's religious convictions, Neely was ng below the belt.

eanwhile, Dr. Edward Elson, the dent's pastor at the National Presby- n Church, refuted Neely's charges. aid that Eisenhower had been deeply us in professing the Christian faith ceiving baptism after a course of in- tion. He pointed out that the presi- and his wife had sought from the ning to make their church attend- as inconspicuous as possible, and made uncomfortable by publicity.

THE SITUATION WAS best summed up by a brief editorial note in the *Washington Evening Star,* which ended: "It is surprising that . . . several Republican senators saw fit to answer such an attack. It did not deserve to be dignified by an answer."

Neely's companion jibe about golf didn't get as much reaction. The American people like having a churchgoing president, but they aren't so sure about golf. They have a feeling he may be wasting valuable time knocking a ball around the green.

It is time somebody rose in defense of golf. A president puts in long and gruelling hours at his job. The responsibilities of his office, the grave decisions he must make, drain his vitality. If a president should "freeze" on the job by going tense with anxiety, it would be tragic both for him and for the country. If golf helps him relax in body and mind, so that he returns to his job with new freshness and vigor, then golf is a national asset.

AS THE SITUATION in Asia becomes more critical, President Eisenhower bears the responsibility for decisions that may determine the fate of civilization.

The outcome depends on the ability of one man to maintain his mental and emotional poise, to resist pressure, to make his own decisions. President Eisenhower has proven to be that kind of man. The calmness and restraint he has shown have helped to quiet hysterical fears.

The spiritual resources of Eisenhower's religious faith, and his ability to relax between crucial decisions, have played an important role. They have helped him to absorb the almost inhuman strain and to steer a cool-headed course in the face of danger. They may help to decide whether the atomic age is one of human progress or of annihilation.

Christians must remember that they are not saints, but only forgiven sinners

By REINHOLD NIEBUHR

"Apologetics" is a shop word for the science of commending the Christian faith to those who do not believe. Living in a culture which is only half Christian, it is important to know the proper "apologetical" approach to unbelievers who may range through the whole spectrum from reverent agnosticism to shrill unbelief.

On the whole, Christians approach this apologetic task in ways which are bound to lead to failure. The failure is quite unnecessary because the wrong apologetic approach is also very unscriptural. The error of the approach can be briefly stated.

It consists in pointing to the superior virtues of Christians and of holding "secularism" responsible for every moral failure of our culture. This is bound to backfire, because the moral excellence of Christians is by no means apparent to the neighborhood or to the culture.

Of course there must be some fruits of grace in a genuine Christian life. But we have known for a long time what the Reformation insisted upon, namely, that the redeemed continued to remain sinners. Others might appreciate this or that mark of grace in the Christian life. But if a Christian called attention to his virtue, the whole matter would become embarrassing. The very fact that he called attention to his virtue proved that he was unaware of the ambiguity of every human virtue.

That is why, according to Reformation doctrine, the church is a communion of saints only in the sense that it know self to be a community of forgiven ners. What virtue it displays must be indirect consequence of gratitude for divine forgiveness, and the humility w acknowledges the continued ambiguit the life of the redeemed.

If we would take our own faith r seriously we would not subject the c of Christ to the continual embarrassr of trying to validate it by the virtue Christians.

The fact is that not only is there guarantee that a Christian may be viously more virtuous than his sec neighbor, but he may exhibit some fects which are characteristically the sequence of religious striving wit grace or humility. He may be unav of the fragmentariness and ambiguit all human virtues. He may, in short a Pharisee about whom our Lord that except our righteousness exce the Pharisee's righteousness we could enter the kingdom of heaven.

Of course the gospel has triump in principle over the frantic self-ri eousness of the Pharisee's righteousr But that does not guarantee that ei you or I may not make the same mis that the Pharisees made, so that neighbors will regard our lives as gr less and loveless. And we will not c pare very favorably with such grac many secular people have developed the disciplines of "common gra though they have not confronted in

mate way the judgment and mercy of
l and have therefore not known the
ver of "saving grace."

n short, it is our business to commend
ist to our fellowmen as the key to the
stery of our existence and as the source
both "wisdom and power," that is of
h the truth about life and the power
efashion life. But this commendation
never be effective if we claim the
dness of Christ as our own, and seek
validate His claims upon human hearts
by our own individual virtues.

He is not truly the Christ if he is not the Saviour for both the righteous and the unrighteous. Therefore more humility on the part of Christians would make way for the witness to Christ to our unbelieving friends. They may excel us in this or that virtue or grace. But their secular creed has certainly not measured either the dignity or the misery of man or answered the problems with which both sin and death confront us.

e Personal Touch Is Important

RALPH W. LOEW

Big events have a way of reaching into our lives and making us realize the importance of individuals

THERE WAS A SIGN in a business establment that caught my eye the other . It read, "MAKE IT PERSONAL." That unction to sales personnel is obeyed most business houses where individuals trying to sell products or services.

The stewardess on the airlines stops to with you as though you were an old nd. She makes it personal.

The letter from the magazine company nting my subscription looks as though vere handwritten and is addressed perally. They make it personal.

The radio and television companies e their services which rate programs try to discover just what the listener viewer actually wants to see and hear. ey want to make it personal.

SOMETHING ABOUT all that makes me good. It's pleasant to know that neone thinks its worth while that I be ased about his products or services. a matter of fact, even though no one recently called me up to ask if I'm listening to this or that program, I'm somehow comforted to know that people like myself are important. Most of the time the news of the world rolls over the individual with all the speed and power of a steamroller. Yet what I think, believe and do matters. That's the meaning of religion, of education, of every social concern. That's the meaning of democracy, too. Let that fact die out and we lose the struggle for honor.

This desire to be known, to have our names remembered by someone, is all good. But it has its dangers. It's the problem of making everything personal—hemmed, hedged and bounded by what I know or see or think. There's the danger with much of our thinking and our living.

RECENTLY A NATIVE of the Tachen Islands was moved off the little piece of land where he and his family had lived for centuries. His personal concern was the world of fishing. He had never seen railroad engines and planes. Great ships

passed on the horizon but never came to his port. His world was bounded by the Tachen Islands. Now great world events which he did not understand were moving him. Suddenly, an impersonal ideological struggle which he could never grasp was becoming personal. He had to realize that the world was larger than he'd realized. Bigger things were personal, too—like war, and ideas, and political struggles.

This is our problem, too. We know that there are many peoples, many ideas. Like the fishermen of the Tachen Islands, we have seen great ships on the horizon. But they never meant anything to us personally and so we have no way to measure them or understand them.

THAT'S WHAT PEOPLE do all too often with great ideas. They know that there is poetry in the world, but they have no way of understanding it. They know that someone must love music but they can only think of it in terms of something that they happen to enjoy. A person can be happily and provincially complacent and can miss the whole meaning of the struggle.

Do you remember that delightful story of an American, traveling through India, who having come to the end of the day, rested in the evening in a dusty little village? At that moment, the western sky was clothed with one of those magnificent sunsets that test all of one's descriptive powers. "My," said the American, "what a beautiful sunset, especially for such a dirty little village."

Let's not bound our world by personal impressions, tastes, prejudices. The only people who matter in this world are those who have made some great ideas personal. There was the railroad fireman the other day, who spotted a little child on the tracks just ahead of the train. So he forgot himself, jumped on the tracks and saved the youngster. He saw a n and he made it personal.

THERE ARE MEN in a lonesome spo Greenland establishing a base for United States. Every one of those m is a volunteer who thoroughly und stood the isolation and the problems. each saw a need and made it personal

Here are persons in our commu who, reading about the problems of c dren of broken homes, decide that t can open their homes and become fo parents to those children. They se need and they make it personal.

The president of the United States known of religion for years, and had perienced a growth of a fine faith. Th he was baptized and that which he known about became his own experie He made it personal.

Greatness always moves like that. of us are like the fisherman of the Tac Islands. We've seen the ships at a tance but they never entered our har Sometimes they move in on the wa of tragedy. In other times they come the waves of imagination, desire learning, the understanding of the gr ness of the world that can change world. There is love, hope, God's g care alive in this world. Sometime I s have to see those ships in my own har

Greatness in living happens when sons keep their lives open. When great call comes, make it personal.

This is the gift of the Christian fa God is love. Christmas made it perso God redeems. A cross makes it perso God is concerned. The thrust of G care makes it personal. God is alw speaking. Prayer makes it personal. is the meaning of the Christian fa When the church in its evangelism, stewardship and its message of faith hope makes it personal, it is true t inherent trust.

etropolis Pointed the Way

STEWART W. HERMAN

Conference below Capricorn last summer brought together Lutherans who planned a big advance in South America

VERY SCHOOLBOY KNOWS that in th America the seasons are upside n. When it is spring here, it is autumn e. Summer and winter change places Therefore it is not strange to say some seeds planted last July at Petro-s, near Rio de Janeiro, are now be-ing to bear fruit.

etropolis marks the meeting place of second Latin American Lutheran ference, just as Evanston was the lo-on of the second Assembly of the rld Council of Churches. Petropolis not make such a big splash as Evans-but its smaller ripples are being felt all corners of the Lutheran world. y 50 or 60 persons attended its ses-s, but they represented over 600,000 of a total of 750,000 Lutheran church nbers—probably the largest Prot-nt group in Latin America.

DELEGATES AND OFFICIAL visitors were e from Brazil of course, and from guay, Argentina, Paraguay, Chile, a, Bolivia, Ecuador, Colombia, and ezuela. Directly or indirectly, Puerto o, Mexico and British Guiana were esented also. Even more impressive the fact that these various persons ught together a vast variety of linguis-and national backgrounds: North erican, German, Scandinavian, Baltic, Balkan . . . and Spanish. Never before had such an array of Lutherans come together in the southern half of the western hemisphere. We learned that Lutheran services are being held there in 10 languages.

What did these people have in common? Their Christian faith as expressed in the Lutheran confessions! Moreover, they were conscious that they stood together with 70 million others in the same faith, most of whom were banded together in the young Lutheran World Federation. In a sense—but not entirely—the Petropolis Conference was a regional convention of churches and congregations either belonging to or associated with the World Federation, whose president, Bishop Hanns Lilje, and executive secretary, Dr. Carl Lund-Quist, were in attendance too.

Something else these brethren have in common: problems! This is not exactly unusual. Most churches have problems. In the case of common problems, the sensible thing to do is to look for common solutions.

Probably the most difficult problem for Lutherans in Latin America is the shortage of pastors. The supply has always been inadequate, recruited either from North America (in the case of mission work) or from Europe (for the ministry to immigrants). But today it is clear that no Protestant church has much of a future in Latin America if it is staffed entirely by foreigners. Furthermore, the

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Herman heads the work of Lutheran peration in Latin America for both the heran World Federation and the National heran Council.

SITE OF NEW SEMINARY
Argentina's great city of Buenos Aires has a busy port

required language in most schools is the national tongue, and our Lutheran children will inevitably be lost to the church if they do not have pastors who can minister satisfactorily to them.

THE PETROPOLIS CONFERENCE proposed a common solution to the common problem, namely, the erection of a new seminary—*La Facultad Luterana de Teologia*—at Buenos Aires. It is to be a joint project of all Lutheran bodies in Spanish-speaking lands. Recently, on March 20, 1955, this seminary began its work. Seven candidates had enrolled representing a mixture of nationalities. Four come from three churches in Argentina, and one each from Chile, Colombia, and Venezuela.

Rapid organization of the seminary would not have been possible without the initial work of the United Lutheran Church in America which fostered the development of the *Iglesia Evangelica Luterana Unida de Argentina.* Two the new students come from this chu For many years there had been dre of a good seminary. Money had b collected. Then a building—planned a pre-seminary—was actually star But it was the enthusiastic impulse erated at Petropolis and the promise wholehearted support by the L American Committee of the Luth World Federation which resulted in plans for a full-fledged seminary and swift appointment of an administra committee and the first faculty memb

Another circumstance was favorab the new project. European pastors been called to Buenos Aires as a co quence of the LWF refugee resettler program in Argentina—bringing them the excellent training they had ceived in the universities of Austria, many, Sweden, and Hungary. The rector of the seminary is Pastor Lesko, a Hungarian who engaged in g

study in Sweden. Two other teach-
already appointed are Professor Witt-
and Pastor Zoltan Antony.

IVING QUARTERS and study rooms
been provided temporarily in a resi-
ce and some parish rooms near the
dsome Lutheran Church of the Refor-
ion in Villa del Parque, pending the
pletion of the main seminary build-
on the edge of the Argentine capital.
A funds will make possible the erec-
of a professor's home on the campus
the equipment of the seminary li-
y. Books are urgently needed, and
hoped that funds will be given for
purchase of the best current volumes
Spanish, English, German, and other
uages.

While the major part of the instruction is designed to prepare men in Spanish, it is ardently hoped that multilingual pastors may be sent out into the parishes to reach all Lutherans, regardless of language. Most of the big cities, for instance, reveal the presence of Scandinavian, German, "DPs," and even North American Lutherans. In such instances, where it would be financially impracticable to station three or four pastors, it would be good to have one pastor speaking at least two or three languages. A few of them now speak four, five, or even six languages, but frequently hesitate to conduct services in all of them because of faulty grammar or pronunciation. The obvious answer is a multilingual seminary.

PARTICIPANTS AT CORNERSTONE LAYING FOR NEW SEMINARY

ors Levon H. Spath, president of the United Lutheran Church in Argentina; Hans J. Ostrowski, president of the German Synod of the River Plate; Prof. Rudolf Obermuller, who will be ber of seminary faculty; Pastor Luis Garcia, vice president of the Argentine ULC; Pastor Bela o, who will be director of seminary; and Pastor Jonas Villaverde. They all took part in cere- y held at Buenos Aires last November. Petropolis Conference pledged support to seminary.

Another common solution to a common problem deserves mention. Small synods and independent congregations cannot afford to indulge in elaborate publication enterprises. The average American parish which orders its hymnals, Sunday school lessons, Brotherhood, WMS, and Luther League material, even its offering envelopes, weekly bulletins, and so forth, from one central supply store no longer remembers that each of these items once presented a big problem. In fact, the harried U.S. minister is likely to look at the catalogues, prospectuses, monthly appeals, and religious advertisements in his mail and cry out in dismay, "Lord, withhold thy blessings."

In Latin America this is far from being the case. Good evangelical books, magazines, audio-visual aids, pageants and tracts are still at a premium—especially in Spanish. Lutheran pastors have little or nothing to lend or to give their young people, to interested inquirers, or even to the immigrant who—in order to express his faith in his new home—needs to have a Spanish religious vocabulary to match his mother tongue.

Solution? The various Lutheran bodies are agreed that they must adopt a policy of pooling resources and co-ordinating their efforts. The first step was to set up a committee of correspondence under the auspices of the National Lutheran Council's Committee of Co-operation in Latin America. Key members of this committee are representatives of North American bodies having mi work in Latin America: the ULCA Evangelical Lutheran Church, and American Lutheran Church, the Nat Lutheran Council itself (with the su of the ULCA and the Augustana theran Church). The Lutheran Ch —Missouri Synod is co-operating als

The second step—and the second of the Petropolis Conference—is the regular meeting of this committe April 25 to take the decisions which place more and better Spanish liter and audio-visual aids in the hands the pastors and lay-workers from the Grande to the southernmost Luth church in the world, at Puerto M Chile.

Just now the Lutheran Church in America may seem relatively small weak. Well, at the time of the Ame Revolution there were only about Lutheran pastors in the thirteen N American colonies. Churches gro *fostered.* In the last three decades Brazilian synod has tripled its mem ship! Not by missionary activity, simply by natural increases through migration and birth. Far greater t can be done in Latin America than yet been accomplished. The 750,000 therans *could* become within two or generations as large a body—six mi —as we have in the United States t Petropolis points the way.

Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first —the most basic—expression of Americanism. Thus the founding fathers of America saw it, and thus, with God's help, it will continue to be.

—Dwight D. Eisenhower

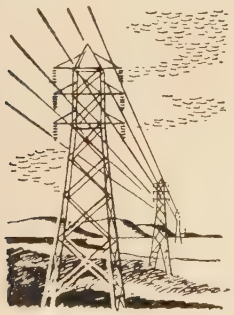
istory Repeats in Brazil Meeting

ERNST A. TAPPERT

General Lutheran session at Petropolis recalled pioneer Protestant synod held there more than 300 years ago

WHEN THE general conference of Lu-ans met at Petropolis in Brazil last mer, it seemed to mark a great mile-e. Its outcome means more for the elopment of the church in South erican countries than anything else has been done in our generation.

ut oddly enough, this was not the historic Lutheran conference to take e in Brazil. An important Lutheran od meeting was held there more than years ago. A strong effort was made hat time to organize Lutheran work he southern continent. For three cen-es, lines of transmission have kept spark of Lutheranism alive, until last 's momentous meeting.



Nominally, Brazil is Roman Catholic, n the overwhelming proportion of 50 ion Catholics to 2 million Protestants. Lutheran Church in Brazil is less n 150 years old and numbers only a million souls.

Tappert, now retired, was formerly sec-y for linguistic missions of the Board merican Missions.

This makes the synodical meeting in Brazil three centuries ago all the more astounding. For the facts that follow, the writer is indebted to Pastor Begrich of Sao Paulo and his interesting account of the meeting of the *Almanaque do Sinodo Riograndense.*

THE TIME WAS 1636. Dissensions between Portugal and Spain had given other European powers, such as France, England, and particularly Holland, an opportunity to break into the Portuguese domain in South America. The Dutch West India Company had built the largest and most beautiful capital in the new world, Pernambuco. Here Peter Post was in the process of building a magnificent cathedral for the Evangelical Church, in which, beginning in 1639, all the meetings of the synod were to be held. This great building survived through the centuries, until it was demolished in 1913 to make room for harbor improvements in Pernambuco.

On Dec. 16, 1636, the first meeting of the Evangelical Synod of Brazil (New Holland) was called into session under the protection of the Dutch West India Company and its representative, the noble Count Johann Moritz von Nassau-Siegen. This man was one of the finest evangelical Christians who ever came to Brazil. Oliveira Lima says without qualification, that the administration of this man found no equal in tolerance and splendor in all the Americas.

When the clerical delegates to the synod dismounted in front of the "Fryj-

burg," the count's residence, they were greeted by the court-fort-and-town preacher, Franz Plante, assisted by the pastors of Recife—Dr. Fredericus Kesselerus, Jacobus Dapper, Joachim Soler and Dr. Ketelii. For the delegates it had been a long and dangerous journey. The area which these 25 preachers had to cover extended all the way from Sergipe to Maranhao, one million square kilometers. At any moment as they journeyed toward Pernambuco they were in danger of encountering hostile Portuguese or Indians. But all of them came through unharmed.

The following members were in attendance: Daniel Schagen and the English chaplain of Fort Parahyba, Samuel Batiller; Jodocus a Stetten and Cornelius von der Poel; Johannes Oosterdagh and the Palatine Pastor J. Theodor Polheim; David a Doorenedaer and Samuel Folkerus, the Indian pastor; Dr. Kempius, Dr. Leoninus and Dr. Lautmann from Rio Grande de Norte; Dr. Johannes Eduard from Serinhaem; Nicolaus Vogelius from the troubled Porto Calvo; Dr. Rabirius Eeckott of Rio Francisco; Petri Doornici, the French preacher; Dr. Johann Ungenade, Dr. Feldhusen, Dr. Henniks of Guine, Dr. Johan Offringa of Goyanna, Dr. Gilbertus le Vault, and Dr. Frederico Vitteum.

This was an illustrious assembly of evangelical pastors, the first since the days of Pastor Riecher, the Palatine minister of the Huguenot period, 1557-1558. To these delegates, Count Moritz of Nassau had given the same instructions which 80 years before Villegaignon had given to the Huguenots: they were to help remove all the evil conditions in New Holland, and with Christian penitence put an end to the slogan, "There is no sin beyond the equator."

At the time the synod met, good beginnings toward this end were alrea in evidence. Evangelical churches h been built in Parahyba town, in the F Parahyba Norte y Sul, in Cabo de Sa Agostinho, in Brederica, Recife, I maraca, and in the camps Maritius, I Francisco, Goyanna, Beverson, Restin Muribeca, Porto Calvo. A church was the course of construction at Olin Missions were conducted among slaves and Indians.

Sessions in the meetings of the syn were held from 8 to 11 A.M. and fron to 6 P.M. A presiding officer was elec every year, as well as a correspond secretary and an executive committ Every congregation sent the pastor a an elder as delegates, and certified th with credentials. The sessions oper with a sermon. The record says noth about a communion service. Follow the sermon came a careful examinat of the credentials, a reading of the p tocol, the adoption of an order of b ness, and a "Censor Moris" session, which the behavior of the pastors given careful scrutiny. Copies of minutes were sent to the Classis of A sterdam, to which we are indebted this part of the church history of Bra

TOPICS DISCUSSED at the first syn meeting were Church Discipline, Sch Affairs, Missions, Conduct of Minist Use of Portuguese in Services, Protect of the Indians, Sabbath Observance, M isterial Acts, and Diaspora Matters. presiding officer complained about wicked behavior of functionaries, submitted a resolution in Dutch Portuguese against immorality. A pa was judged to have misinterpreted M 9:17 with regard to divorce, was orde to recant and henceforth to give the sense of the Holy Spirit in his interpr tion. Action was taken in the case

rah Hendrik and Antoinette Cantec of den, outlawing free love.

Resolutions were adopted against dese- ation of the Sabbath, against noise- aking around church buildings (espe- lly in Recife), and against the harsh atment of Indians and slaves. Slaves me in for much special consideration. orking slaves on Sundays and thus aking it impossible for them to attend urch services (which were poorly at- nded also by their masters) was con- mned, "whereas it is the opinion of ristian scholars that the chief purpose acquiring slaves is to bring them to a owledge of God and of salvation." nother resolution opposed the breaking of families through slave-dealing.

High mortality among Indians was arged by the synod to too much work d war service. The synod went on cord as advocating the care and preser- tion of the Indians. It prohibited mar- ge between whites and Negroes to ery extent possible.

The synod declared that it was un- angelical to concentrate windmills, but t concerned about giving spiritual care the industrial workers in these mills. nally, a pious declaration was made: Ve would not be surprised if the wrath God would come over this land, be- use the vice of prostitution and adultery evident in such large measure."

THE SYNOD LAID DOWN an extensive missionary program, including work among the Hollanders, English, French, Portuguese, Negroes and Indians. In the service of the congregations, aside from the pastors, other clerical assistants were used, such as the "Proponentes," who were not permitted to perform ministerial acts and who had to pass an examination in Latin. A place was recognized also for the "Comforters of the sick," who were lay helpers or deacons. It is noteworthy that these missionary undertakings of the Evangelical Synod of Brazil of 1636, together with those of the Huguenot Jean de Lery of 1558 belong to the first missionary efforts of all Protestantism.

Other synod meetings followed the first. The last was held on July 26, 1644. When the Count of Nassau returned to Europe, most of the pastors returned also. Portugal had seceded from Spain in 1640. As a nation in its own right it fought bitterly for its colonies, especially against the Dutch. In this effort it was eminently successful and in the course of time the seat of government and the throne of Portugal were transferred to Brazil itself. The last of the synodical records, made Nov. 23, 1649, reads: "During all this time no meetings were held, for there are only a few pastors, and conditions do not permit it."

IF YOU HAVE RHEUMATISM in your joints, you do not cure the trouble with liniment. You have to find the source of poison and infection elsewhere in your body. When the world is torn by angry conflict the way it is, we cannot cure its ill with atomic mustard plasters. We have to get at the roots of the trouble.

—HAROLD B. WALKER in *Upper Room on Main Street* (Harper)

I Was a Stranger in Your Church

By VIVIENNE L. GEORGE

A "transient Lutheran" reports on the kind of recepti strangers and newcomers get in some of our congregatio

IN THE CUBICLED OFFICES at United Lutheran Church headquarters, I am a statistic. Women's missionary societies have me for a lesson topic when they study home missions. I am mentioned frequently in Sunday school classes and from the pulpit.

I am one of the fluid population.

DURING THE FIFTEEN YEARS we have been married, my husband and I, through following our job or for other reasons, have packed up everything we own and moved into new territory about once every 18 months, on the average.

Some of these moves have been coast-to-coast, others community-to-community only a few miles apart. Yet always they have meant breaking old ties, old friendships, and old church relationships and starting again from scratch.

Right here we deviate from what the experts call "normal statistics." According to the books, we're supposed to become lax in our new surroundings, develop an interest in Sunday morning fishing trips, so that our new church has to hunt us up, pry us loose, and coax us back into the way again.

Actually, before we move to a new town, we look up the names of its churches and ministers in the Lutheran year book, drive by and locate the church when we get to town, so that by the first Sunday we can walk in all ready to hand in our letter, roll up our sleeves and go to work if anybody gives us half a chance. But here is where the rub comes.

Judging by the reception we genera get, I pity the undecided or timid so who have to be "coaxed" back just to through all this.

Because as soon as we walk in the d we become a "statistic" again. All o the church you can see mental sen phores wagging out "new people proaching!" Everybody stares, so openly, some try to be furtive. But fifteen years we've become pretty ad at spotting a furtive eye. They stare cause they're curious—or to see if may we're with somebody (which will reli them of all responsibility)—or just to if we can find our way through the se ice book without a road map.

If there are a hundred people in room and as many as ten speak to after the service, we go away congratul ing ourselves for hitting the jackpot. cording to private records we've compi during our travels, a good round avera says about four people will shake ha with us besides the pastor. We've vised all kinds of schemes to up the p centage. One of the best we've found to plant ourselves squarely in the path outgoing traffic, facing them, and sm firmly and insistently into their eyes.

WHEN THIS HAPPENS, we find t about three out of four will either become vitally interested in button their coats so that it's impossible to see (2) buttonhole "Joe" or "Susie" on so business so urgent they can't possi notice us, or (3) "forget" something, t

d bolt back the way they came.
Blessedly, the remaining one out of the
ır will generally respond to our smile,
ıtter a tentative "good morning," and,
ding we don't bite, may even say a
v words to us.
The obvious thing would be the direct
ntal attack. We could just walk up,
ıb the other fellow's hand and say
ood morning. My name is George.
ı new here." But for some reason
've found this usually scares the day-
nts out of people so that they avoid
for weeks.

FORTUNATELY NOT all of our Lutheran
ırches are this hard to break into.
I have attended at least two churches
the West Coast where it is impossible
come away a stranger. These churches
ve fellowship hours following the
rning worship, at which they serve
fee and everybody visits with every-
dy else. The newcomer leaves feeling
refreshed from his contact with other
mbers of the Christian fellowship as
m the service itself.
Another church in the Midwest has a
at captain" arrangement whereby
mbers of the Brotherhood and mis-
nary societies divide all the pews into
tions and sit, a man on one side, a
man on the other, so that each cap-
ı jointly oversees about three rows of
ts. Each is responsible for delivering
heerful greeting to each comer, be he
ırter member or stranger, and after
ırch is responsible for introducing all
vcomers to others in the congregation.
takes a long time to get out of that
ırch on Sunday mornings, but you
ne away feeling like you've just been
ough old home week.

AN EAST COAST CHURCH has a "greeter
rt" posted in the narthex alongside
altar flowers chart, with names of
husband-and-wife teams—usually four teams to a Sunday—who assist the pastor by seeing that nobody leaves without a "Hello."

But churches like these are a pitiful minority compared to the number of complacently hometown congregations we've come into. These latter don't intend to be snobbish or intentionally curt. They just don't know how it feels to come into an ocean of unknown faces feeling achingly homesick and starved for a companionable word from a fellow Christian.

In my travels up and down and across the country, I've had occasion to speak before all kinds and sizes of missionary societies and other church groups. And I've invented a little game I play.

I ask them, "What do you think is the most vital contribution you as an individual can make to the success of your church in the community?"

Invariably the answer pops up all over the room, "I can give money to help finance its program." An encouraging number will say "I can pray."

I have yet to find one man, woman, or child who says "I can shake hands." Yet this one little gesture can make or break a congregation in the eyes of a newcomer.

YES, I AM a transient Lutheran. Last week in the office of the company I work for, personnel's fingers got itchy with the pins on its wall chart again. I'm about due for another transfer. Who knows, I may show up in your church next. If I do, maybe I'll be lonesome and homesick.

Won't you please say you're glad to see me? You are the one who can keep me from shifting over to the other side of headquarters statistics: the side marked "Losses—failed to establish in new congregation."

Congregation's Experiment Pays Dividends

By WILLIAM E. EISENBERG

Home for old folks established by Virginia congregati has helped many and is operating on pay-as-you-go ba

HERE IS A HOME for old folks that pays dividends.

Established eighteen months ago by Grace Church, Winchester, Virginia, as a congregational project, the Godfrey Miller Home for women already has paid two cash dividends to its permanent occupants.

The first dividend was authorized by the board of directors at its May meeting. The sum of $130 was distributed on a pro rata basis among five residents eligible to receive it. In November the second dividend of $200 went to five eligible residents.

WHEN THE Godfrey Miller Home was established, certain policies that may be described as "pioneering" or "experimental" had to be adopted. Owned and maintained by one congregation only, the home found itself, by that very fact, to be unique in the family of homes for the aged sponsored by the Lutherans of America. It could not look to a synod or conference to supply its wants. Nor was its small endowment (less than $23,000) adequate to meet its needs. The hard fact of necessity dictated the one course possible. Residents would have to be required to pay for room and board on a monthly basis.

It was decided, furthermore, to operate the dining room on a plan similar to that in vogue in many college fraternity dining rooms and seminary refector This department was made a co-ope tive enterprise. It has its own separ treasury under the specific managem of the director of the home. All fo stuffs that must be purchased and kitchen help that must be employed paid for from this source. To do t the sum of $50 a month is collected fr each permanent resident. This is current dining room rate. Any surp over actual costs is returned to particip ing members.

Room rent is $30 a month. R money is placed in the general treas and is used to defray other expenses operation. Special cash gifts, unless d ignated for endowment, as well as income from endowment, augment account.

THE HOME has not yet been in ex ence long enough to get a complete ture of operational costs. Nor has it run at maximum capacity. Until condition prevails the full story can be told, nor the exact figures known.

At present there are seven reside Of the seven, one is Mrs. Susan B. B jer, the director, and another is M Mabel Swartz, of Shenandoah Cou who is in charge of the kitchen. N come our three Graces: Mrs. Gr Rosser, of Luray; Miss Grace For Winchester; and Miss Grace Rowe, F mittsburg, Md. Mrs. Olivia Ullm Lebanon, Va., and Miss Cora Phle Winchester, complete the family.

Dr. Eisenberg is pastor of Grace Church, Winchester, Virginia.

Two rooms are unoccupied. Vacant oms, however, instead of being an out- ht liability, have made it possible for e home to offer a special service to mporary guests, as the following ex- ples will indicate:

. . . A maiden lady in the four-score acket, who lives with a niece, stayed the home while her niece's family took eir summer vacation.

. . . An elderly resident of New Orleans, o has spent several summers in Win- ester, found the home most convenient, ce she did not have to go out to meals.

. . . A local resident thought the home delightful place to enjoy a change of ene.

. . . A complete stranger in the com- unity whose husband was a patient at e local hospital, found the sheltering re of the home a veritable haven.

To these and other temporary resi- nts the home has been of service and ereby has increased its income. The e charged for such guests is $5 per day. It should be observed that there are no ographical limitations placed upon ad- ssion to the home. A woman must be years of age, in reasonably good alth so that she may come to meals d care for herself, and must possess e means to pay her own way before plication to be admitted can be con- ered. The home is not a nursing home, d residents are required to meet their own doctor and hospital bills should sickness or accident overtake them.

A number of things thus far have been learned from this experiment. We now know that a small home such as this can be run at the congregational level. It can be made to operate largely on a self-supporting basis. A variety of useful services can be offered. It can make its contribution, small though it be, toward a positive and Christian solution to the right care of older people in need of home and companionship.

It need not wait to be a full-grown institution before it dare begin. After all, the only way to begin is to begin.

Instead of jeopardizing the existing life of the supporting congregation, the home stimulates unselfish and generous impulses to extend the church's helpfulness. It arouses a sense of stewardship.

This home pays dividends—and the biggest ones are not in cash.

✠

Reminiscing, worrying about your health, and criticizing youth are three sure indications of approaching senility. Keep out of that pitfall by building up some friendships among younger people. You will never be without friends, even if you live to be a hundred and all the old ones have long since passed on to glory.

—Raymond P. Kaighn in *How to Retire and Like It* (Association)

MIKE HANNON AND THE UNDYING TRUT

By DICK RAY

Testimony he couldn't forget kept reminding Mike of the friend he had left behind on a Pacific isle

"MIKE HANNON, SALES MANAGER," the sign on the office door read. Inside the office was a young man staring fixedly at his desk top. This was Mike Hannon and his mind was preoccupied with poignant scenes from a past that he could not forget.

He was thinking of an island in the Pacific—an island where in places the trees were shattered by shell and shrapnel that had been intended for the flesh of men. The few trees left standing looked like a decimated regiment.

Mike, Jess Sanders, and two others made their last patrol on this island. Only three of his patrol had come back. In his reverie, Mike heard once more the crack of the sniper's rifle, puncturing the jungle stillness. He again saw Jess falling to the ground and again he carried him back to the encampment, with the question of anguish ricocheting through his mind—why, Jess? why you? You were the one who had great faith in God and the great purpose in life of coming back to these islands as a missionary!

Next he thought of himself as he had stood nights, at the stern of the homeward-bound transport, staring down at the phosphorescent wake. It was there he made the resolve to bury his friendship with Jess—beautiful and fine as it had been—forever in the files of the past. He had a purpose in life too—to be successful and make a lot of money. Thinking of what Jess stood for would only interfere with this ambition.

HIS UNCLE JOHN had written ab the set-up which was waiting for when he got home. "We'll get in on big building boom, building and sel houses, and make a lot of money fa his uncle had written.

Mike had remembered his one obl tion to the past before he got on with new purpose. This obligation was to Jess' folks. It had been hard for hir walk up the steps into the little home longing to Jess' parents, but after a minutes with them he'd been at ease. had seen them many times before in tures Jess had always carried with It had seemed good and right to sit th talking with them about Jess.

When Mike got up to leave, father had taken his hand and said, " know, Mike, Jess only finished the part of his life." Mike remembered he looked down at the floor, becau was hard to look such faith in the ey

NOW MIKE TWISTED restlessly in office chair. He was always restless he relived incidents from the past tha could not forget. He tried to be the Mike Hannon—the one who before war laughed at life and had no ser thoughts, but he found that he could assume his old role. Almost daily would engage in this retrospection, g over each poignant memory as if it a duty to someone.

His reverie was broken sharply as little man in loud sport clothes ru

to the office. He was shaking a paper his pudgy right hand.

"Are you crazy, kid? What do you ean selling that house at this price?"

"SIT DOWN and I'll tell you about it," ike said calmly. This quieted Uncle hn a little and he sat down, his round ce still crimson.

"You know, Uncle John, that wasn't st a house I sold, it was a dream—a eam that kept this fellow going during weary war. There was a girl with our stomer, and she was part of that eam.

"You and I knew something about that use he didn't. Some of the material we ed wasn't up to specifications. It would ve cost us three hundred more to build at house the way it should have been, t that three hundred was our extra ofit, wasn't it? That's what makes our siness so good."

Uncle John sputtered, but Mike had ore to say.

"I sold that house for four hundred less than we figured, three hundred so he could replace the inferior material and another hundred less, because I liked the man's dream."

MIKE'S FACE BRIGHTENED suddenly as a truth for which he had been searching for a long time came to him, like a revelation. He didn't seem to be talking to Uncle John any more, but to someone else far away.

"You and I and a lot of others are living on the beach, Uncle John. It's crowded and we're pushing and shoving one another, but there are a few that have the courage and faith to wade out where life is deep. It takes more than our own strength to live out there. I knew a man once who had that faith and courage, but his place is empty now and I—I've got to go and stand out there."

Uncle John's mouth was agape with incomprehension, for this was great truth and there are no percentages to figure on truth.

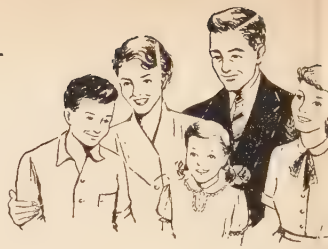
Mike got up and walked slowly out of the office. The intense restlessness he had felt these last few months was gone. Now he felt strong and sure in his purpose to tell others the testimony that would not die.

✠

WHEN PRESIDENT RUTHERFORD B. HAYES returned to Washington several years after leaving the White House, he went to church one Sunday morning at Foundry Methodist Church. He asked the usher at the door to show him to the pew he had occupied "when I was in the White House."

The usher started down the aisle. Hayes stopped at the right pew and took a seat.

Returning to the vestibule, the usher told his associates, "You'll never guess what I just had—an old man who thinks he used to be the president! I just humored him."



TIME TO CHANGE?

IF THE SPEAKER had stopped sooner, there would have been more time to talk to Pete's teacher after the PTA meeting. Or if the women had been content to leave the purchase of the public address system in the hands of a good committee without expressing so many opinions on the floor of the meeting, we might have finished sooner.

As I waited for Miss Eckam to finish her conference with two other mothers, I leaned against the corner of the blackboard, wondering what made me feel like a naughty little girl haled into the principal's office. After all, I had sought the conference myself. There had been no complaint about Pete or his home background except those nasty little checks in the wrong places on his report card.

BUT WHEN A CHILD is not responsible, does not work well alone, and shows aggressiveness, where do you look for the remedy if not in his home? Dan and I both felt we had received a failing mark ourselves. "You'll just have to go talk to her," he said, "and find out what we ought to do."

"I should go? Why not both of us?"

"You can see her ladyship after the PTA meeting and I'd have to make a special trip. Maybe it isn't that important. You know, important enough to make an issue of it. Maybe some little thing will fix it up."

"Well, if you are going to think of the poor woman as 'her ladyship' just because she doesn't appreciate Pete's shenanigans, maybe I am the right on go."

"Sorry. I know Pete must have a like a young demon to have her send a report. Just the same, I can't t he's really that bad. We don't get complaints in Sunday school or from den mother."

"Maybe that's because they are af to hurt our feelings. That happens so times."

"Sure it does. In scouting I'd m rather try to work with a youngster self than get mixed up with his pare I can usually get co-operation."

"But there you're letting them use t muscles, not their brains. There's a ference."

"Not by a long shot. Some of the ba work calls for head work and lots of

"But they want to learn it. It something the board of education th would be good for them."

"Still, Pete seems interested in v he learns in school. I don't quite what is wrong."

"Well, I'll talk to her—to Miss Eck and if I don't get a clear picture, we both go after school on your day off

"O.K.—but you try first."

AS I WAITED, I knew Dan had felt as I felt now, that I'd like to be a away instead of hearing what some st ger had to say about our son. I loo across the room toward the sunny, pl filled window where Kathy Matteo waiting for me to take her home. though the temptation to get on with

uffeuring and let Pete and Miss Eckam
k things out together was strong, my
se of duty was stronger. I stayed.
Overhearing the conversation of the
ther ahead of me was not reassuring.
found," Miss Eckam was saying, "a
at many individualists in this class.
parently their teacher last year allowed
m to grow pretty much like Topsy.
course I am just assuming that, from
way the class behaves. I never met
, as she left to be married before I
ne. But I have had to teach many of
children how to behave in a class-
m just as though they had never been
school before."

But my daughter—"

Oh, she was very good at the begin-
g of the year. But with the coming
spring weather there has been increas-
excitement among the children which
ust cannot have."

A REBELLIOUS SOMETHING inside me
e in the children's defense. "Oh, you
't, can't you?" I sneered silently.
hen spring is no longer exciting to
I hope someone will call the under-
er quickly." Then my sense of fair-
s made me admit I'd probably look at
matter differently if I had to cope
n a whole classroom filled with ener-
c boys and girls.

But what was it that leader said at the
lership training class last winter?
nething to the effect that the children's
rgy must be channeled into directions
ch seem purposeful to them. And it
ks in vacation school, doesn't it? Look
those youngsters will work to find
something they need to know to com-
e an activity they like.

Plain as day, I knew that no matter
at the outcome of my conversation
n Miss Eckam, I was certainly going
teach in the department where Pete
enrolled this summer. That way I
could see for myself how he behaved in the classroom—and I could see whether all the fighting he had been doing lately was a phase he had to go through or whether he was punching other children because he could not punch Miss Eckam.

THE THOUGHT of Pete punching Miss Eckam gave me a guilty start of pleasure which I quelled at once. Was I going to act like all parents and assume that the child must be right and whoever criticized must be wrong? If poor Kathy Matteo could only hold out a few minutes longer, I'd hear the teacher's side of the case. I would not, definitely I would not, be prejudiced.

Watching Kathy watching her watch, I did not realize my turn had come till I heard Miss Eckam say, "And now, Mrs. Melton, let's talk for a moment about Pete."

"Oh, oh, yes," I agreed, sounding to my own ears as though the idea were brand new and I'd been waiting for the past fifteen minutes to talk about sending hairnets to the Eskimos.

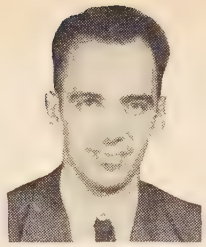
"Pete must learn self-control."

"Of course, he must." Having recovered my composure, I was behaving more like a mother and less like a schoolgirl myself. "Mr. Melton and I wondered what you had to suggest?"

"A great many things." And that was putting it mildly. As I listened I gradually became aware that she was proposing a complete revision of our family life. Rules and regulations, schedules, rewards, punishments, were all to be worked out carefully and administered with strict justice.

Dan and I were to become a combination of police and magistrates. All this to teach a nine-year-old self-control! I'd never have the self-control to go through with it! "Thank you," I said, "thank you. I'll talk to my husband about it."

A CHRISTIAN DICTIONARY



By PHILIP R. HOH

"KINGDOM OF GOD"

GOD CREATED THE WORLD the way he wanted it. His creation was good. According to the author of the first chapter of Genesis, after each stage of creation, God stopped to examine his work and each time declared that it was good. Evil, then, was not inherent in the creation itself.

Early in the course of man's history, evil came into being. Man separated himself from God. He messed up the plans. With this sin a great gulf grew between the Creator and the man he created. God's plans had been frustrated by this proud and willful creature. The tremendous love and understanding of God tolerated this. Instead of wiping man from the face of the earth, God patiently put into operation a program for restoring his creation as originally intended.

GOD IS ALWAYS SOVEREIGN, but people more often than not refuse to admit this. In order for the world to be the kind of "Garden of Eden" it was created to be, people have to recognize the kingship of God, recognize that we and all around us are his Kingdom. God's program for restoration consisted largely of education of people to the admission that God is truly sovereign, to an understanding of him, to worship of him, to dedicated obedience to him, an imitation of his perfection.

Through long years God patiently inspired prophets and priests, laymen and clergy and made his Word known. ... the fullness of time God sent his S... Jesus the Christ, to reveal to man as p... fect a conception of God as man co... possibly comprehend. It was Jesus' t... to make God's original intentions cl... to build in the life of men an accepta... of God's sovereignty, to establish ... "Kingdom of God."

The first chapter of Mark's Gos... presents Jesus as coming into Galilee p... claiming the good news from God, "... time is fulfilled, and the kingdom of G... is at hand; repent and believe in the go... news" (Mark 1:14f). Jesus is establ... ing God's kingship on earth as it is ... heaven. Sometimes Jesus uses the te... "the kingdom of Heaven" as a substit... for the kingdom of God.

JESUS MADE IT abundantly clear t... he knew himself to be the Christ w... was God's representative in ushering ... this kingdom. Those things which ... many prophets and righteous men ... desired to see were now being fulfi... before the disciples' eyes (Matthew ... 16f; Luke 10:23f). When Jesus was ... cused of being in league with Beelzeb... he explained that he was casting ... demons by the power of God. God ... asserting his sovereignty. The kingd... was coming in power. In fact, "the k... dom of God is upon you."

Many of Jesus' parables deal with ... subject. Mark 4:26-29 stresses that ... kingdom, like a seed, grows with... man's help. The parable of the mus... seed shows that although the kingd... may seem to have small beginnings ... will grow tremendously. Its growth ... inevitable. People are forced into a c... situation. They must choose whethe... be within the kingdom or outside o... Jesus confronts everyone with this cho... And he "that is not with me is aga... me."

THIS KINGDOM OF GOD is something
d is building. It is not something
ch men, even churchmen, can pos-
y build. It is no social order, no world
therhood of man's making. It is God's
as he seeks to restore the creation
its original purposes and life. When
ed what one should do to be saved
r this kingdom), and after having his
wer rejected by the questioner, Jesus
ed how hard it was for anyone to enter
kingdom, in fact, impossible except
h God.

The kingdom of God is not a time or
ocation but rather is made up of those
o stand in the right relationship to
d, of those who desire and acknowl-
e God's sovereignty. It is in the midst
his followers. It is therefore similar
the church and the communion of
nts, though these refer only to people
l God's kingship extends over all
ation.

God's kingdom transcends all bound-
es of race, color, ability, and even the
ndaries of time and death. It is there-
e both present within our midst now,
l future as it grows and continues into
nity.

Kingdomship for us is achieved by a
stical union with God through Christ
omething which God makes possible
ough baptism of the Spirit. The basic
uirement for admission is the ac-
owledgment of God's reign and dedi-
on to his service. The kingdom comes
en individuals, personally redeemed,
ept as their own the will of God.

FAITH IN JESUS' TEACHINGS is not suf-
ent. Faith in Jesus is. This latter in-
des and goes far beyond acceptance
his teachings. According to John, to
eve in Jesus is to be in the kingdom of
d, to have eternal life.

There are continual arguments going
as to whether this kingdom has ar-
rived or is going to come. When we re-
member that the kingdom refers to
"God's reigning" we see that it is already
here, of course. Yet, since God gives us
freedom to disobey, he does not reign
completely. So we can truly pray, "Thy
kingdom come." Also, until he comes in
power and glory and takes over com-
pletely, there is an incompleteness to his
kingship now. As usual, there is truth
in all points of view and the arguments
can mostly be resolved through better
definitions.

God created the world the way he
wanted it. His creation was good.
Through his Word, through Jesus Christ,
God is restoring it to the way it was
created to be. His kingdom is coming.
We Christians already are experiencing
it. This is truly life abundant.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Father-Sons

QUESTION: My husband is in charge of a crew of men at work and is an active member in several church organizations. He believes our two sons, aged 17 and 20, should be interested in their home and gladly help with the work. Our older son works and willingly pays board every month. These young men cause us no heartaches or worries, and we are proud of them.

Here is my problem: My husband constantly reminds them that they ought to be interested in their home, but he contradicts himself. If the phone rings and

they are out of the room, one of them may come in and ask, "Who was on the phone?" If a package comes to the door they may ask, "Who is it for?" When the mail arrives from relatives one of them may ask, "What did Auntie — say?" At any of these exhibitions of curiosity, he "blows up" and hollers loud enough for people a block away to hear him. He says none of these things are any of their business.

If they go out they must tell where they are going. But if he goes out and anyone asks "Where is Dad going?" he yells back that it's none of their business —that he is free, white, and 21, that they are only a couple of "whistle punks," and that he doesn't need to account to them.

This represents his attitude in countless little matters which arise in our home life. I have tried to explain to him and to reason with him, but I can't change his way or keep him from yelling. If parents really want their children to be happy and interested in their home they should leave them free to ask such simple, harmless questions. One of the boys has remarked that if Dad hollered at the men at work as he does at home they'd all quit.

REPLY: This father is violating the practical principles of Christianity and democracy. In dealing with children, parents need to use a wise combination of psychological and democratic principles and keep a reasonable authority in the background for use in emergencies. One's qualifications for being a good parent are constantly being tested.

As boys and girls advance in years and degree of maturity they are entitled to a gradually expanding freedom in order that they may develop a sound sense of responsibility and independence. They ought to be dealt with as adults, as far as that is practicable, be given all the independence they qualified to use. Of course, there r be differences of opinion as to the gree of a young person's maturity the amount of freedom he is quali to use properly. At this point c promise will be in order.

This father is dealing with his s as though they were small child With such procedures he may ex to drive them further from him an prevent the fine co-operation and terest in home" which could other be realized. His gruff manner holds a threat over the family relat ships for the future, for under s conditions, once they leave home t may not feel much like returning.

Perhaps his bluster is a way of m ing up for some feeling of inadequa Or he may be trying to compensate some lack of recognition at work. it possible that he feels you are closely identified with the sons that is somewhat shut out?

It may be that you could ease situation by giving your husband m attention and affections. More at tion and cultivation of confidence r make a big difference.

Could you not also plan a quiet casion, at home or elsewhere, to the matter over pleasantly with h Such a talk could lead to a family co cil in which improved home relat ships would be discussed and be ways agreed upon. As long as pe are willing to talk things over, th is hope.

In all that is done, let the spiri Christian charity prevail, and let ev thing be aimed at better understan and a happier home situation. If s methods fail, an outside couns should be brought into the picture

Evangelism Is Everybody's Work

The Face of My Parish. By Tom Allan. SCM Press, London. 124 pages. $1.25.

This is a report of parish evangelism by the minister of North Kelvinside Presbyterian urch, Glasgow, Scotland. Early in his ministry, Mr. Allan saw that the conventional de- nds made upon him by 400 communicant members were exhausting his resources. The)00 people living around his church might well have been "around the world." His rch was chosen as a center for an experiment in visitation evangelism by his denomina- . A team of 50 men and women (not nbers of his church) made 1,850 evan- sm calls in every home within the parish ders. As a result, in two years the con- gation doubled in size, and in five years had been added to the membership.

Far from being a rosy report of a success y, the author sees the real "face of his ish," that is, his church had become sec- r to an alarming degree and was in danger dissolution because its program was no ger relevant to modern living. He writes t only 20 persons of his congregation e interested in making follow-up calls in parish after the initial calling had been e by the team.

This small group he calls the "church nin the church." It is with this group t he began to build the congregation into estored "community" (Christian fellow-), by means of weekly Bible study, ngelism calling, a more frequent partak- of the Lord's Supper. Along with this ward and inward growth, he describes didly all the difficulties, tensions, and up- val, as well as an imperative call for new els of training and Christian fellowship. experience reaffirms that the effective eading of the gospel depends upon a "lay stolate."

He devotes an entire chapter to setting vn a detailed and realistic plan for a par- mission based upon the use of laymen. n his final chapter he declares that to- 's ministers ought to abandon the cur- definition (by church and secular so- y) of their work. Ministerial leadership its deepest sense is only possible when minister realizes the work of God in his sh is not his own exclusive responsibil- ity, but the "corporate task of the com- munity."

This profound little book ought to be read by all in the ULCA who are preparing for our coming evangelism effort.

Louisville JOHN H. EVANS

Introduction to Orthodoxy

The Candlelight Kingdom. By Ruth Korper. Macmillan. 83 pages. $2.75.

In this little book the author, raised in a rather bare New England Protestantism, attempts to brush away for us some of the cobwebs that often, to a Western Christian, seem to surround the Russian Church. Through her own discovery of the otherworldliness of its worship and its dogged persistence despite fearful persecution, she leads the reader into an analysis of the basis upon which this great branch of Christianity rests. Being a lay person, Mrs. Korper does this in nontechnical language which makes the book easy to read.

All of us ought to know something about the Eastern Orthodox Church. Since its persecution in the Iron Curtain lands in which for centuries it had been the state church, hundreds of thousands of refugees have brought their churches into western countries. In the United States there are nearly 3 million Eastern Orthodox Christians—the seventh largest religious body in the country, ranking just behind the Presbyterians and ahead of the Episcopalians. The vast majority of these Christians have come to America in the past fifty years and the rest of us know all too little about them. Even those of us who have been present at

services in their churches have remained mystified by many things.

For all of us this little volume is a welcome explanation of the Eastern Church—a church that antedates Rome historically, that stubbornly refused to bow its neck to the authority of any power but the councils of the church, that has kept alive the primitive Christian sense of the supremacy of the resurrection and the continuing presence of the Holy Spirit in the whole of creation. All of this is worth thoughtful investigation by every devout Christian, and Mrs. Korper's book forms an excellent introduction.

Philadelphia EDWARD T. HORN, III

Douglas as a Preacher

The Living Faith. By Lloyd C. Douglas. Houghton Mifflin. 344 pages. $3.75.

These sermons by the author of such popular novels as *The Robe* and *The Big Fisherman* will interest readers of the author's fictional work. In the sermons they will find the same imagination and literary skill used afterward by Douglas in writing his novels. The reader will find, too, many of the ideas and viewpoints which were afterward expressed in the novels.

Most of the sermons are from the period 1928 to 1934. They are grouped under three headings: "The Christian Adventure," "The Bible Speaks to Us," and "How a Christian Lives." The attractiveness of his preaching is suggested in the titles of the sermons, for example, "The Gallantry of Galilee," "The Collapse of Jericho as Viewed from the Inside," "The Penalties and Rewards of Wishing," "What the Lord Thought of the Prudent," and "The Challenge of Immortality." ROLAND G. BORTZ

Palmerton, Pa.

Soldier-Saint

Gordon of Khartoum. By Lord Elton. Alfred A. Knopf. 376 pages. $6.

The most celebrated person in the world in 1884 was General Charles George Gordon. An Englishman, he had been picked by the government of his country for one of the strangest commissions ever assigned by Great Britain: single-handed, he was to go to Egypt to evacuate the loyal na populace from the Anglo-Egyptian Su in the face of the critical Mahdist upris

Gordon journeyed to Cairo, dramatic crossed the desert, and set up his he quarters in the Sudanese capital of Kh toum. There, on January 26, 1885, a one of the most notable sieges in milit annals, he and his garrison troops w slaughtered when the Mahdist rebels fin overran the beleaguered city.

It was a tragic but perhaps not unfitt climax to the career of an eccentric gen Gordon was both a militarist and a mys He liked lonely places and primitive peo yet he was a born commander and thril to the danger of battle. He had served v distinction in the Crimea, and led the r ble army that crushed the Taiping rebell in China—an exploit that earned him sobriquet of "Chinese Gordon." But he also spent a lonely year in Palestine, stu ing the topography of the Garden of E and trying to fix the exact site of the Cr fixion.

He was a devout Christian, but refu to join any church. He approached mysteries of spiritual knowledge with s tary arrogance mixed with humility. key to his life, Lord Elton says, was conviction of oneness with God.

Thus, between daring military assignme in far corners of the globe, he went ab the streets of London distributing tra giving generously to the poor, visiting slums to sit by the bedside of a dying p titute or criminal.

A strange and spectacular man, Gord an enigmatic hero and a heroic enig This story of his career, based on m hitherto unpublished correspondence, is only a magnificent historical account bu brilliant character study of the Victor era's "soldier-saint." GEORGE H. STRA

Philadelphia

Stories from the Bible. Old Testament. E. Jerry Walker. Revell. 160 pages. $2.

Old Testament stories are told in lit and lively style for young children. Th are no illustrations.

LETTERS TO THE EDITOR

lodern architecture

R:

This is to commend in highest terms your n Conclusion" (March 30) dealing with odernistic trends in church architecture. ou have said something that was needing be said . . . Many congregations are now tting up churches which in 15 or 20 years ey will like very much to change . . .

Parrottsville, Tenn. WALTER C. DAVIS

R:

Amen and amen . . .

An architect's sketch of a proposed new urch appeared in the public press some ne ago. Only thing to identify the struc- re as a church was a not-too-prominent laid cross on the side of a high square t-topped tower. As an experiment the oss was erased and the clipping sent to a aduate student in New York to be iden- ied. First guess: new Philadelphia girls' gh school; second guess: new Academy Music; afterthought: "it might possibly a church."

My preference is for a structure that is adily identified as a church.

Philadelphia RALPH L. WAGNER

R:

I am delighted that I do not stand alone deploring some of our "masterpieces" of odern church design. While some churches contemporary design are splendid adven- res in new areas, many seem bizarre, eakish and horrible.

Is it only important that a church be nctional and practical? Is it not also im- rtant to exalt the vision of man in its art id poetry and idealism? Which is more nportant today? WILTON D. ERNST

Philadelphia

R:

Our congregation . . . chose to use a mod- n design of architecture.

There is no reason why churches should ve to use classical styles although as you y they should look like churches. Years ago Muhlenberg rode to his scattered churches on horseback but we don't insist that ministers follow that practice today nor do we dress like people did then . . .

If the church is a growing organization it should be able to adopt new ideas and meth- ods for its program. I do not write this to defend some odd buildings (and I have seen some in THE LUTHERAN) but to explain that people have a right to try new things . . .

Milwaukee (MRS.) EMILY HAHNE

SIR:

. . . you have spoken a much-needed and convincing word of warning.

Philadelphia HENRY B. LUFFBERRY

More Peale

SIR:

We find far more inspiration and en- lightenment from Dr. Peale's message than we get from reading THE LUTHERAN. Do you not believe that man was created in the image and likeness of God? Of course man fell, and continues to fall. But after con- fession, contrite spirit, humility, repentance, and finally forgiveness, then what? Should we start all over immediately and pity our- selves for being no good? What shall it be, positive or negative thinking? For me and my family, it will be positive, if we have to leave the Lutheran faith to get it.

Boswell, Pa. CARL AIRSMAN

SIR:

In THE LUTHERAN (March 23) it was stated that Helen Keller was born deaf and blind. I read elsewhere recently that scarlet fever at the age of 1½ destroyed her sight, hearing, speech, and sense of smell. Which is correct? MRS. GEORGE H. KUHLMAN

Rockwood, Pa.

THE LUTHERAN *was wrong.*

Old "Lutherans"

SIR:

I have THE LUTHERAN 1944 to 1949, six years, in *good condition.* Perhaps some per- son, or organization, or library, would be glad to get them without charge for per- manent file. Anyone interested may write me at R.D. 5, Hanover, Pa. J. W. SCHELL

CENTRAL STATES

Care for Wayward Boy Is Assumed by Church

By PAUL C. WIEGMAN

OMAHA—Some thought the 12-year-old boy brought into juvenile court should be sent to the state reformatory. But the judge —and Pastor Samuel W. Jensen of South Sioux City, Nebr.—did not agree. And so it happened that the Lenten season took on a new meaning for the people of Pastor Jensen's First Church: to help bear the burden that otherwise would rest heavily on the shoulders of others.

Pastor Jensen received custody of the boy and will now try to get him accepted by a Christian children's home where he will receive the things he needs urgently: a bed to sleep in, three meals a day, and a feeling of security and belonging.

The monthly cost for accommodation at the home is $35 in addition to charges for medical and dental care. The congregation plans to cover the expense until a permanent arrangement can be made.

Members of St. Luke's Church, Omaha, were asked to indicate their favorite hymns at a recent poll. "Rock of Ages," "Just As I Am," and "Onward Christian Soldiers" received the highest vote. The poll was conducted in connection with St. Luke's theme for the month of March, "The Singing Church." Hymns getting a majority of votes are being used at services and referred to in Pastor A. H. Kinkall's sermons.

FIRST SERVICE IN NEW HOME came for Faith Church, Phoenix, Ariz., when 10-year-old congregation dedicated its sanctuary on Mar. 13. Educational unit and chapel had been built previously. Church is designed in Spanish Mission style. Nave seats 420, balcony 96. Pastor is Frank H. Clutz.

May 1-5 will be an important week St. John's Church, Bennington, Nebr. congregation will take part in the Oma Area Lutheran Evangelism Mission as of the first churches in the area where program is to be used. Says St. John's p tor, Robert E. Shirck: "I don't know h many members will be added to St. Joh as a result of the program. Even if should gain but two or three it would worth the effort. Also, the effects wh will be wrought in our own members will an important element, something we look forward to with eagerness."

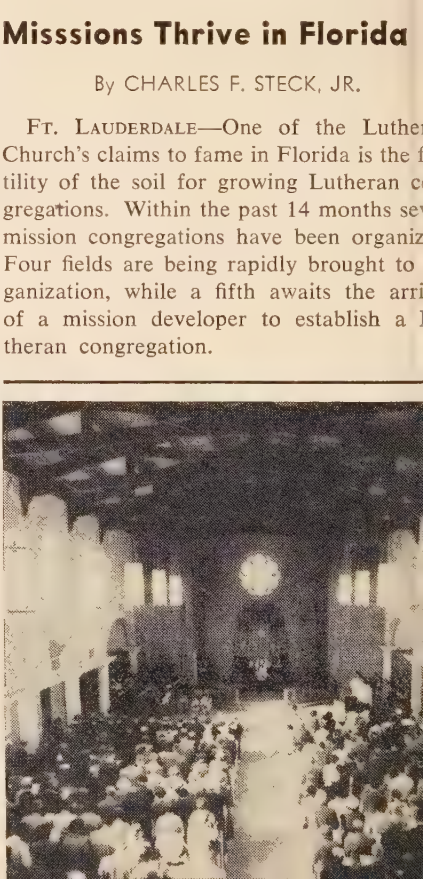
DISMANTLING the old parsonage was first step towards realization of the chur enlargement project of First-St. Paul's, Ha ings, Nebr. Material recovered from parsonage was auctioned March 28.

FLORIDA

Misssions Thrive in Florida

By CHARLES F. STECK, JR.

FT. LAUDERDALE—One of the Luther Church's claims to fame in Florida is the tility of the soil for growing Lutheran c gregations. Within the past 14 months se mission congregations have been organiz Four fields are being rapidly brought to ganization, while a fifth awaits the arri of a mission developer to establish a theran congregation.



E-CONFIRMATION RALLY on March 20 at Messiah Church, Philadelphia, united 1,025 young-rs and adults of Greater Philadelphia area in final preparation for rite of confirmation. Pastor :hard C. Click, St. Paul's, Allentown, preached. Pastors Bela Shetlock, Zion, Olney, and G. A. ellm, St. Petri, Tacony, conducted the service. Dr. Ross H. Stover is pastor of Messiah Church.

Sarasota held its first Lutheran service th 178 persons in attendance. Work was gun at Tallahassee, state capital and seat Florida State University. Among wor-pers at the first service were six doctors philosophy and several medical doctors.

The eyes of Florida Lutherans are turned to Tampa where the synod will meet for its annual convention in Good Shepherd Church on May 9. The announcement that the president of the ULC will attend the convention has caused considerable excitement. Dr. Fry will discuss the "state of the church," and deliver an address on "Evangelism and Home Missions."

Carl Woerner, treasurer of St. Paul's urch, Tampa, was recently named syn-ical statistician by the synod's executive mmittee. He will succeed Hugh Alder-n, Jacksonville, who resigned the office after many years of notable service. Mr. Woerner is assistant comptroller of the City of Tampa and brings knowledge and skill to his new office.

At a meeting of the synod's parish education committee, plans were completed for the annual two-week training camp at Groveland, Florida. The first week, starting June 26, will be devoted to youth work with registrations restricted to teen-agers. The second week, opening July 3, will be a leadership course for adults. A capable faculty, including representatives from the boards of Parish Education, Deaconess Work, and the Women's Missionary Society, has been secured to teach and conduct conferences.

The Rev. J. William Wahl, an associate secretary of the Parish Education Board staff, met with the committee and tentative plans were made for regional meetings in

FLORIDA . . .

the fall under the direction of a board representative. The program selected for the meetings is "Winning and Keeping."

GEORGIA-ALABAMA

Atlanta Is Fertile Field For Mission Development

By FRANK C. JONES, JR.

ATLANTA—St. Timothy's Church, Forest Park, Ga., was the third mission to be developed in the Atlanta area within a year. The congregation was organized on March 6. Dr. Russel J. Crouse, mission developer, reports that 55 confirmed and 85 baptized members comprised the charter roll. Over 1,500 visitation calls were made before organization day. Synod President Charles E. Fritz preached at the organizational service.

A NEW FIELD in northeast Atlanta has been approved for development by synod and the Board of American Missions. Southern Seminarian Karl F. Suhr will become mission developer of this field upon his graduation in May. He will be the sixth son of Resurrection Church, Augusta, Ga., to be ordained since its organization in 1921.

A mission congregation organized only last year is already sponsoring a new mission in a nearby territory. St. Luke's Church was organized in October in Macon, Ga. It is now sponsoring a mission in Warner Robins, and Pastor William R. Hartman reports that 50 persons are attending services and 150 families are on the prospect list of the new group.

St. James' Church, Brunswick, Ga., dedicated its new $68,000 church on Feb. 20. A ministerial son, Pastor Hugh E. Baumgartner of Macon, was guest preacher. Pastor Henry B. Watson reports that the new brick building of contemporary design seats 200 in the nave. Additional space is provided behind folding doors leading to the educational unit. St. James' Church sold its downtown property to relocate in the city's fastest-growing residential section.

The annual Brotherhood convention synod was held March 18-20 at Ch Church, Cullman, Ala. Elected were Cha R. Kraus of Atlanta, president; David Bloomstrom, Atlanta, vice president; E Berry, Cullman, Ala., treasurer; and P S. Rhyne, Americus, Ga., secretary. Th new Brotherhoods were received: G Shepherd, College Park, Ga.; Ascension, gusta, Ga.; and Our Redeemer, Montgom Ala. The convention theme "Forth In Name" emphasized the evangelism resp sibility of the Brotherhood.

Office workers and shoppers visiting James' Church in downtown Portland, Or for a few moments of meditation during busy day don't have to pray in silence they don't want to. They can select th preferred hymn or music or even a readi from the Scriptures to go with their pray They press a button of a juke-box-ty record-playing machine which offers l selections, from Bible readings to hym and classical music. The selector box placed in the narthex, speakers are co cealed in the nave. A sizeable number visitors are making use of the device, a g from Mr. A. E. Nottingham to St. James'.

Reformation Church, Savannah, Ga., authorized construction of a $45,000 cational building for its growing chu school. Pastor William B. Carr reports the proposed structure will include 12 cl rooms and an auditorium seating 300 sons.

The Rev. Frank C. Jones, Jr., pasto Emmanuel Church, Atlanta, and corresp ent of the Georgia-Alabama Synod for Lutheran," resigned his pastorate Marc to engage in graduate studies at E University, Atlanta.

Georgia-Alabama reports on the N berry College Building Fund and End ment Fund Campaign indicate that in t weeks 85 per cent of its $100,000 goal been pledged.

ERATION CHEER led Luther League teams of St. John's, Fullerton, Pa., to the homes of the ıgregation's aged, sick and shut-ins. Groups of five fanned out through the town on a Sunday ernoon to lead in hymn singing, scripture reading and prayer. Aged hosts and young visitors e enjoyed the experience. Teen-agers agreed that "this is the nicest thing we've ever done." ject grew out of topic treated in "Luther Life" magazine, entitled "With Love from You."

INOIS

arthage College Relocation pposed by Board Secretary

By JOHN E. COOPERRIDER

CARTHAGE—The decision of the Board of ıstees of Carthage College to ask the col-e's four supporting synods for authority move the institution to northern Illinois come in for strong criticism by one of board's members, Dr. Donald T. For-ne.

Reasons given by the board for its deci-ı were the small and steadily decreasing ɔulation of the area around Carthage, lack transportation to the school, distance of rthage from the large Lutheran con-ıencies in northern Illinois and southern sconsin, and lack of employment oppor-tunities for students in the Carthage area.

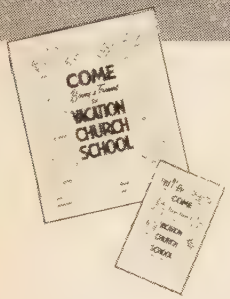
Dr. Forsythe, who is the board's secretary and publisher of The *Hancock County Journal,* took issue with the recommendation in a letter to Carthage alumni and pastors. He pointed out that the cost of the suggested move would be "prohibitive." "The proposed $5,000,000 necessary to relocate, divided among the 400 churches of the synods, would amount to a financial obligation of $12,500 each," he said.

"Many congregations of the four synods concerned are involved in expansion of their facilities or in construction of new buildings. We question the advisability of asking these congregations to assume the responsibility for the additional financial burden involved in relocating our present fine institution."

Dr. Forsythe warned that it would take

(*Continued on page 42*)

HERE ARE YOUR 1955 VACATION CHURCH SCHOOL SUPPLIE



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INVITATION POSTCARD

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A beautiful new, large souvenir button, one inch in diameter! Beautifully lithographed in full-color on metal. Pin attachment. (NS1104)
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Attractive 3 x 5 inch envelope in full-color. Appealing illustratio Christ and the children which will capture the imagination of t who attend VCS. (NS5417) **85c per 100; $6.00 per 1**

VCS CERTIFICATE

French-fold style with full-color picture on the cover. Inside space for name of student, school, address, date, names of department and general superintendents, and the pastor. Size when folded 4½ x 6 inches. Each with matching envelope. (LS161) **6c each; $5.50 per 100**

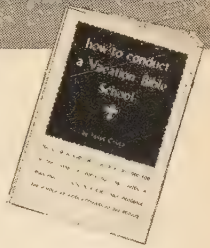
Two-color certificates printed on lightweight cardstock, recognized attendance and accomplishment. Room for signatures of director and pastor. Size 5¼ x 7 inches.

For Beginners, Children Gathered Around Jesus (LS25)

For Juniors and Intermediates, Young People Entering the Church (LS26), 30c per d

NEW 1955 LESSON COURSES
VACATION CHURCH SCHOOL

OW TO CONDUCT A VACATION BIBLE SCHOOL



ow to Conduct a Vacation Bible School" is a complete guide-ok. Nine chapters outline the values and purposes, discuss the ysical set-up, plan the organization and the daily program. An aluable aid for those who are starting or revitalizing their Vaca-n Church School. **95c**

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The new series provides for six age groups—nursery, beginners, primary, juniors, intermediate-seniors, and young people-adults. All of the texts this year are based upon the theme of JESUS LIVES. The series is designed primarily for a ten-session school, but is easily adapted to a longer or shorter period. Teacher's guides are bound with a copy of the corresponding pupil's book. No teacher's guide is provided for the young people-adult group.

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Young People-Adults	30 cents, $3.30 per dozen
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nd for sample packet, lue $2.05, at a special ce of only $1.60. Send o for booklet describing s series in detail.

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e enrollment card contains information about home and church affiliations. Attendance, des and personality rating are contained on the report card. The attendance card simpli- the record of attendance.

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805 Locust Street, Des Moines 9, Iowa

ILLINOIS . . .

(*Continued from page 39*)

several years to complete the relocation of the college and that "the period of transition would greatly endanger the present progress, future growth, and general welfare of the institution."

Relocation would further expose Carthage to stiff competition from several large and well-established institutions in northern Illinois and southern Wisconsin.

Dr. Forsythe denied that transportation facilities to Carthage were inadequate and emphasized that the city offers "an environment exceptionally suited to a denominational liberal arts college." He conce that a large Lutheran constituency was l ing in the Carthage area but suggested this might challenge the supporting sy "to enlarge their efforts in expanding Lutheran church in the less-populated theran areas."

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An elderly woman to do housework and live in with family of two elderly Lutherans in Wilmington, Delaware. Write Box 3, The Lutheran.

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Trained. Temporary care nursery program, multiple-function agency. Retirement plan and social security. Salary open. Write AUGUSTANA NURSERY, 400 West Dickens Avenue, Chicago, Illinois.

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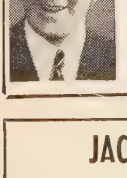

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Dr. Ross Stover

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3976 Hendricks Ave., Rt. 13
Paul K. Nordsiek, Pastor
invites you to
Worship Services 8:30 & 11:00 A.M.
Sunday School (all ages) 9:45 A.M.

KENTUCKY-TENNESSEE

Organization of New Missi Is Expected Soon in Memp

By ROGER G. IMHOFF

LOUISVILLE — Memphis, Tennessee — of the fastest-growing cities in the S —may have a newly organized church Whitsunday, mission organizer Boyd Gi reports. Meetings are currently being in a Seventh-day Adventist school.

VIGOROUS GROWTH is forcing the ei year-old St. John's congregation in subu Louisville, Ky., to look for larger quar The church had purchased a building f Methodists in 1947. At that time it see adequate to meet the congregation's ne Now Pastor Samuel P. Diehl reports th relocation project is under consideratio

Memorial Church, Louisville (Roy Setzer, pastor), will play host to the odical convention April 26 and 27. representative will be Dr. Paul E. Bis president of the Northwest Synod. phasis will be laid on evangelism. Past Dale Click, associate director of evang on the staff of the ULC Board of S Missions, will speak.

Louisville's confirmand rally brought gether 85 at services at Third Church Passion Sunday. It was an all-time despite the fact that two of the 10 Louis churches had no classes for confirmatio this time.

AMONG THE CONGREGATIONS: Louis Good Friday Lutheran union three- services were held at Calvary and G churches . . . First Lutheran lad to re the scout "Pro Deo et Patria" award is E Scout John T. Keister, III, son of P

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Mrs. John Keister, Holy Trinity Church, hville. Young John was not only first in congregation, but first in 43 years in the dle Tennessee Council . . . Resignations pastors include those of George Derrick n St. John's, Melbourne, Ky., and of Dr. nur M. Huffman, due to retire from First rch, Louisville, July 1 . . . New assistant Dr. I. W. Gernert, First Church, Nash-, is William Rizer, senior at Northwest- Seminary. Pastor Gernert recently re-ed an award for 25 years of service to Nashville Red Cross . . . Fenner Memo- Louisville, and First and Holy Trinity, hville, have given windows for the new tenberg College Chapel.

V ENGLAND

stor Sutterlin Will Help reen Refugees In Europe

By HERBERT D. HRDLICKA

RIDGEPORT, CONN.—A United Lutheran or was selected last month as one of e representatives of the National Lu-an Council to screen refugees from Com-nist-controlled countries seeking admis- to the United States.

Chosen for the job, together with a Mis-ri Synod pastor and the wife of a min- from New Jersey, was Pastor Norman Sutterlin of St. Paul's Church, Torring- Conn. He left for Europe April 19 to Lutheran applicants for immigration s get clearance.

Applications are made under the special migration act passed by Congress in 1953. makes 214,000 persons—refugees from Curtain countries and relatives of per-s already in this country—eligible for im-ration outside established annual immi-ion quota. It will be in effect until the of 1956. Some 20,000 have been ad-ed so far, but only a handful of refu-s from Eastern Europe have been able et clearance. Pastor Sutterlin will be in ope several months to interview appli-ts in German and Austrian camps.

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Sunday School ..... 9:30 A.M.

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Holy Communion Monthly—First Sunday—8:30 A.M.

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The Lutheran Church is on the march! Wanted: stalwart men of faith and courage to heed the call of God for His ministry on the West Coast.
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NEW ENGLAND . . .

THE NEW MISSION congregation at walk, Conn., has scheduled its first s at the YMCA for April 24. The futur gregation, which is being developed l Rev. Richard I. Crossland, has select name "The Good Shepherd." It has re altar, pulpit, lectern and other furni from the 300-year-old First Church bany, N. Y., and altar cross from St. Church, Ozone Park, N. Y. Request loan for purchase of a parsonage has made to the Board of American Mi

A Congregational Methodist chu Roxbury, Mass., near Boston, is plann reorganize as a Lutheran congre There are 126 adult members. The York and New England Synod will tak to a church building to be purchase will hold the title until the group is ized and incorporated as a Luthera gregation and received into the syno Survey of a mission field in Cornwall, is scheduled by the Board of Am Missions.

Pastors from the ULC, Augustana Missouri Synod participated in a six all-Lutheran Leadership Training Sch January and February. It was the firs venture of this kind among Luthera New Haven.

Trinity Church, New Haven, has experimenting with a noon luncheon ing for men. Located in a downtown the church hopes that some men not re in conventional ways might be att The group has an average attendance Programs vary from "question and a periods to addresses by laymen on the Church Means to Me." Answe later mimeographed and mailed to attending.

The Rev. Howard H. Rogers from ville, L. I., begins his pastorate i manuel Church, Naugatuck, in April

Annual Conference Brotherhood c tion will be held April 24 in First C Rockville. Theme will be, "Soldi Christ, Arise," and the speaker will C. Franklin Koch, executive secretary

Board of Social Missions.

e Life Service Rally of the Connecticut Luther League will be held May 1 in e Church, Stratford. Pastor Arthur r, associate secretary of the Luther ue of America, will address the young le.

TH CAROLINA

noir Rhyne Fund Drive Still Short of Goal

By FRANK K. EFIRD

CKORY — On March 23 a total of ,000 had been pledged to the Lenoir ne College campaign goal of $1,500,000. 73 churches in the synod, 100 had re- d. Original plans had been to celebrate "campaign victory" on Palm Sunday, l 3, but the length of the campaign will to be extended. Campaign leaders are dent that the $1,500,000 goal will be ned, but that it will take a "big push" o it. "Fair share" quotas for each con- ation have been established at six and hird times the apportionment paid in .

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FIRST TERM:
Marcus Barth.....Epistle to Romans
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SECOND TERM:
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A dramatization of a critical event in the life of Henry Melchior Muhlenberg starring

RAY MIDDLETON

who has appeared in the stage successes, "South Pacific," "Annie Get Your Gun" and is currently doing "Thy Kingdom Come," weekly Bible readings on NBC radio.

Weekend of May 1

UNWILLING JOURNEY

An incident from the book of the same name by Helmut Gollwitzer published by Muhlenberg Press starring

LIEF ERICKSON

currently appearing in the Broadway success, "Tea and Sympathy"

The above two programs are part of the "Let There Be Light" radio series now on more than 275 stations and produced by the Department of Press, Radio and Television of the ULCA in Co-operation with the Broadcasting and Film Commission.

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CBS RADIO NETWORK

May 1

CHURCH OF THE AIR

Sermon
DR. G. ELSON RUFF
Editor of The LUTHERAN

Liturgist
DR. ALBERT P. STAUDERMAN
Associate Editor, The LUTHERAN

Music
Choir, Emmanuel Lutheran Church,
Pottstown, Pa.

•

Consult Your Local Newspaper For Exact Time and Station

NORTH CAROLINA . . .

The college campaign will be emph at the synod convention in St. Paul's Ch Wilmington, April 25-28. Other matt be considered are evangelism and m development, and consideration of co tional items handed down to the synod the United Lutheran Church conventi Toronto. Host churches for the m will be St. Paul's, St. Matthew's, and Memorial.

PLANS ARE GOING FORWARD to deve congregation at Reidsville. A house been rented for services, 40 Lutherans been lined up, and the group has take name Holy Trinity.

The Rev. N. Earl Townsend, nati North Carolina and missionary to Arge —now on his first furlough—was the sp for the Women's Missionary Society ference meetings in March. Meetings Western, March 5, Philadelphia Ch Granite Falls; Southern, March 12, Ca Concord; Eastern, March 19, Emma High Point; and Northern, March 2 Luke's, Bear Poplar.

A "Conference on Vocations" is planned by the West-Northern and Northern Districts of the Luther Leag St. John's, Salisbury, April 17. The e mental program will deal with eight tions to be presented by competent le in discussion groups. The following tions will be considered: ministry, mi ary, parish and general secretarial medicine, nursing, teaching, law, and ness. Anticipated attendance is 350.

The synod has a good average in g its young men to accept calls with boundaries. Of 14 men from North lina who will graduate from the Sou Seminary May 25, 12 have already acc calls in the synod. "When they ar dained," said Synodical President F. L. rad, "we will have the smallest numb vacancies we have had in years."

To expand its facilities, St. John's, bury, has bought property formerly us a filling station adjacent to the churc $58,000.

wer Crops Are Reason r Reduced Offerings

By E. G. GOOS

ɔMONTON—Reduced yields from the harvest were reflected in lower offer- to the church in the Western Canada d last year. Apportionment receipts ped back $5,000, and Lutheran World ɔn offerings also lagged.

ewardship Chairman A. Goos, who at- ed the stewardship conference in Day- Ohio, last month, while Synod Presi- J. E. Bergbusch was at the presidents' erence there, commented on the decline letter he sent to the pastors. The "grace m," adopted at the last convention, is at fault, he said. The system cannot properly if deficiencies in some areas not counterbalanced by a greater effort her areas. It is up to the congregations ake the system a success.

IE FIRST SERVICE in the Bonnie Doon Edmonton, Alta, was held March 13. ion Developer Arnold R. Wilke re- d an encouraging attendance. Good rts came also from Lakeview, Regina, , where Pastor A. C. Blackwell began ng services in his home last year.

BROADCAST by Lutheran pastors on "The n Last Words of Christ" will be made Saskatoon, Sask., and be carried by ast 29 stations throughout Canada. The dcast consists of meditations and of c by a choir of over 100 voices, an a ella choir, a male chorus of 50, and a quartet. The broadcast is under the ices of the Canadian Lutheran Council.

LBERTA LUTHER LEAGUERS turned out in numbers for their annual convention t. John's Church, Wetaskiwin, Alta., 13-14. Theme was, "Today Is Mine." 1955 the Alberta Luther League bud- slightly over $2,000, including $150 tudent aid, $250 for missions, $300 for improvements. Among the camp proj- the children's camp proved the most able. Walter Lange was re-elected

BIBLE LAND TOUR WITH EUROPEAN EXTENSION

All expenses from $1,494 (via air). Leaving July 11. Personal Escort. Write: LUTHERAN BIBLE LAND TOURS, c/o Messiah's Lutheran Church, South Williamsport, Pa.

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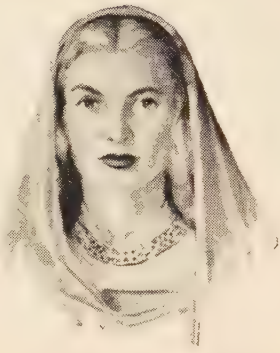

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APRIL

19-21 GEORGIA-ALABAMA. Peachtree Church, Atlanta

25-28 SOUTH CAROLINA. St. John's tanburg

25-28 NORTH CAROLINA. St. Paul's mington

26-27 KENTUCKY-TENNESSEE. Mem Church, Louisville

26-29 VIRGINIA. Holy Trinity, Lyn

MAY

3- 5 MISSISSIPPI. Trinity Church, J

5- 8 NOVA SCOTIA. St. John's, Maho

9-11 FLORIDA. Good Shepherd C Tampa

9-11 MICHIGAN. Christ Church, D

9-11 INDIANA. Trinity Church, Te Haute

10-11 ROCKY MOUNTAIN. St. Tim Church, Albuquerque, N. M.

10-12 CENTRAL STATES. Kountze Me Church, Omaha, Nebr.

15-18 WEST VIRGINIA. Jackson's Mi

16-18 IOWA. St. Luke's Church, Sio

16-18 OHIO. St. Paul's Church, Nev

16-19 PACIFIC. St. Paul's, Spokane,

WESTERN CANADA . . .

president; Edwin Kneller, vice pr Connie Werner, recording secretary; Newman, corresponding secretary.

Nearly 100 women gathered at St. Church, Edmonton, Feb. 10, to org women's auxiliary of Good Samarita pital, which will be opened in May J. Metz was elected president.

Canadian Lutheran World Relie honored with other relief agencies German Consulate in Winnipeg, Mar ruary 12.

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Changes of Pastorate—

PITTSBURGH

ER, JOHN L. From Grace Church, ungstown. To Trinity Church, Latrobe.

LTZ, ROY S. From Hempfield-Arona ish. To Grove Chapel parish, Indiana,

NER, WILLIAM. From Calvary parish, hite Oak. To St. Peter's Church, North st.

MEL, A. W. From chaplain of Western nitentiary. To Christ Church, Highcliff, ss Township.

DECEASED

RS. ANNE ELIZABETH BERG-ESSER, wife of Dr. Fuller Bergstresser, r of Trinity Church, Abilene, Kan., Feb. 4. She was born in Pittsburgh and to Abilene following her marriage to Bergstresser in 1900.

rviving are her husband; one daughter, D. M. Nicolay, and a granddaughter, Nicolay, both of Abilene; and one sis-Mrs. Frank B. Patton, Pittsburgh.

e funeral was in Trinity Church Feb. nducted by Pastor Walter H. Moeller . John's Church, Salina, Kan., assisted r. David Townley. Burial was in the ne cemetery.

RS. CORA W. FRETZ, widow of Dr. klin K. Fretz, former pastor of St. s Church, Easton, Pa., died March 20 hristie nursing home, Ambler, where ad been a guest for 18 months.

rn in Line Lexington, Pa., Mrs. Fretz he daughter of Henry E. and Amanda nan Weikel and resided in Quakertown Philadelphia, where her husband served to coming to Easton. Pastor Fretz died 41 and Mrs. Fretz continued to live in n until being admitted to the Ambler

e is survived by a brother, William el, of Line Lexington. Funeral services held March 23 at St. John's Church, n.

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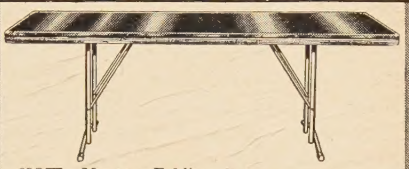

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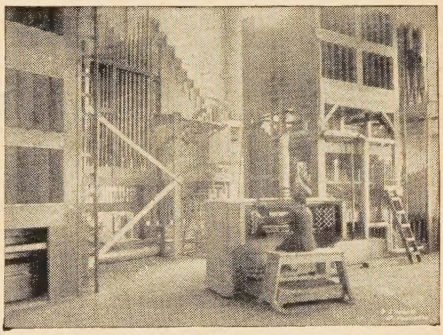

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In conclusion . . . . . .

Readers of this paper frequently write asking me how I can defend some opinion or event reported in our news columns. If we announce that Quakers in California are against the death sentence in punishment of crime, readers want to know how I can square that up with various Old Testament teachings.

It happens that I agree with these Quakers, but that isn't the point. We report in The Lutheran many statements and events which are contrary to my personal conviction. Our purpose is to provide readers with information which will help them form their own opinions. We don't attempt to censor the facts.

I suppose that's how some professors of economics and sociology in our church colleges feel regarding their teaching. An unusual event took place this month. Our church's Board of Higher Education invited 50 of these professors to spend a week-end discussing "Christian Perspectives for the Social Sciences." It was the first time our church had done this. The question that jumped right up to the front is whether the professors should try to tell students what to believe, or present them with facts and help them reach their own conclusions.

It is always dangerous for the church to try to impose its authority, to require its members to think certain thoughts because they seem to be supported by the Bible. For instance, as recently as 500 years ago there could be no genuine science of astronomy because the church said the Bible teaches that the earth is flat. The idea that the earth goes around the sun was considered a dangerous heresy.

Perhaps we have discovered by now that God is never an enemy of the facts. Christians must be free to think i direction. In a Christian college dents learn that God is greater tha total of all the facts we can discove nothing we learn can separate us him. The danger in the nonchurc lege is that some of the professors made up their minds that the fac greater than God.

Our danger, as Christians, is th may think God wants us to have minds, which must protect them against discoveries which might something our grandfathers believe danger is in getting God mixed up our grandfathers.

At that week-end conference cial scientists this month, I was imp by the clear thinking, along with h reverence, which these professors played. A few weeks earlier I spe evening with students in universit New York City, and they told me tirely different story about how prof attack Christian convictions in the room. No doubt, somewhere alon line, these professors also got God up with their grandfathers. Becaus no longer think as their grandfathe they conclude that God is discre This isn't scientific thinking, but don't seem to worry about that.

It's because we must have s where professors can be both re and honest that we must continu church colleges. Plenty of profess state universities are sincere Chri but often the cynicism and skeptici other professors outbalances them. why we also have an urgent duty to tain our Christian student centers state universities.

—ELSON R

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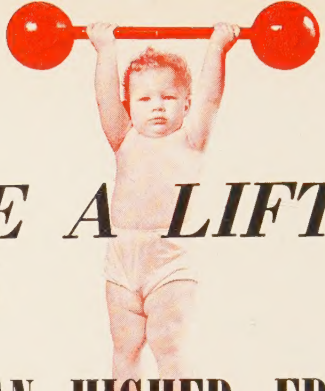

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